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John Franklin Goucher

Ritschl and After

Back to Methuselah

Thought Drama of Ephesus

Oberammergau Passion Play

Problem of the Person of Christ

Character and Creed

(FULL CONTENTS INSIDE)

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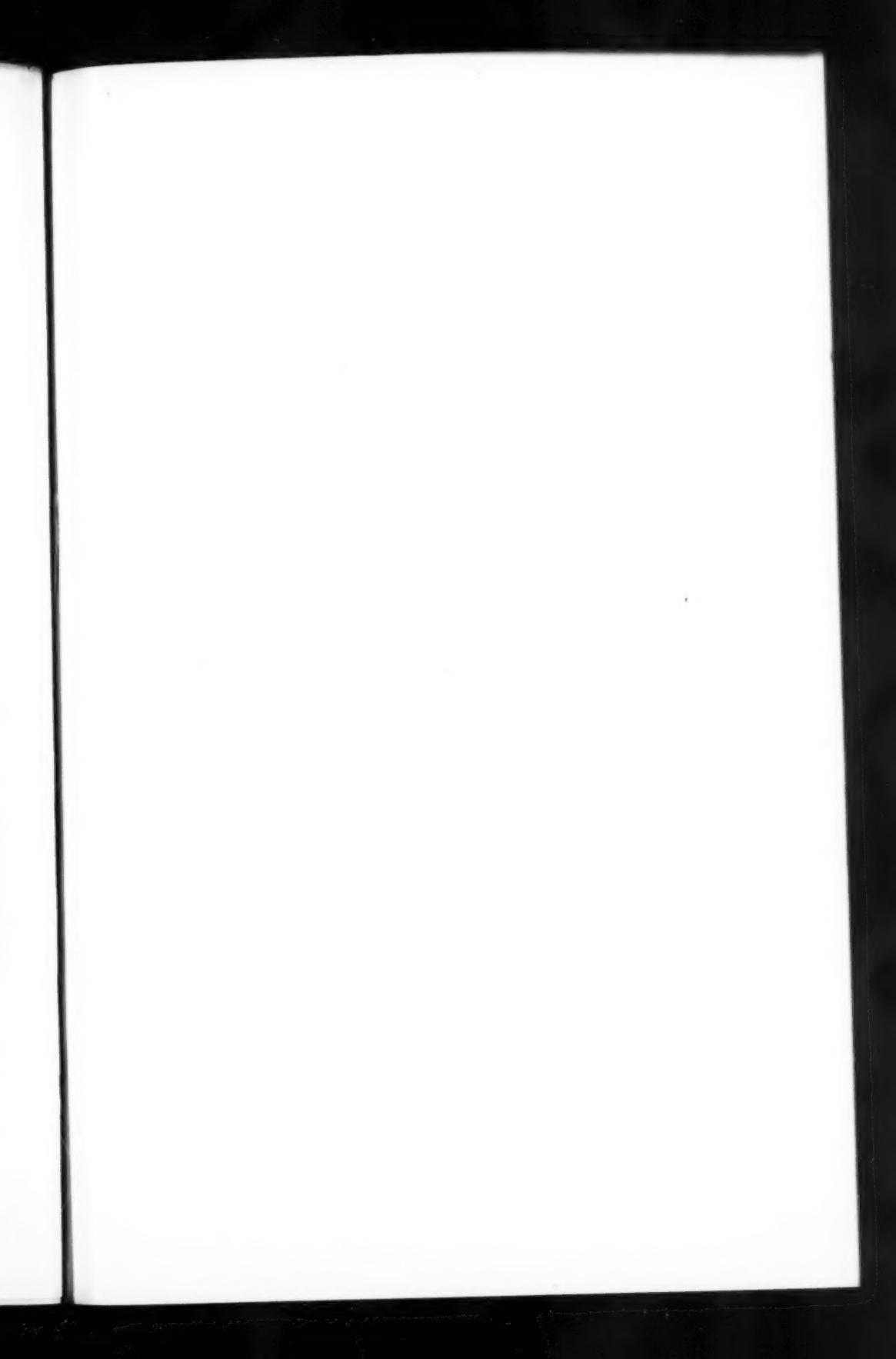
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J.W. Goucher,

METHODIST REVIEW

JANUARY, 1923

JOHN FRANKLIN GOUCHER—MODERN APOSTLE
AND CIVILIZED SAINT

EARL CRANSTON

New Richmond, Ohio

JOHN FRANKLIN GOUCHER, having fulfilled six clearly apprehended divine commissions, came to the seventh, as he confidently called it in his last talk with his close friend, the Rev. Frank Porter—July 19, 1922. “It is here and I am ready.” That was a perfectly lucid view of the orderliness of life and death in the kingdom of God.

The story of those six commissions now being chanted in the native dialects of many peoples mingling in a miracle of harmony over that new grave in Druid Ridge Cemetery, Baltimore, carries a thrill that should startle even the professionally devout and quiescent souls who seem called to be less than saints—like the ringing of an alarm bell in the midst of their worldly dreams.

He did not rank himself as either apostle or saint, yet he was both. To himself he was simply a glad messenger of God. Paul saw the world as it was in his day and preached accordingly as and where the Spirit bade him. John F. Goucher carried the same gospel, tried in the crucible of many generations, to the rescue of a vaster world than Paul knew, a world as desperately entangled in its so-called civilization and murky ecclesiasticism as Paul’s world had been in pagan superstitions and blind Judaism. He found religions whose saints needed civilizing, and an evangelism unequal to the task, even though Luther and John Wesley had in their day done their glorious parts.

Possibly modern Protestantism does not realize its need of saints, but living saints are the working capital of the church and are too rare to be unrecognized when they appear. Methodism may fancy that with its inheritance in Saint John the founder and Saint Francis the pioneer it is rich enough for all time, but think of a British premier pleading for the neglected grave of Wesley while American Methodism dazedly stumbles toward a modest memorial of the zeal of Francis Asbury! It is true that every saint models his own monument, but the churches must have fresh examples and know them at sight—or die. Spiritual vitamins do not keep in moldy prayer closets. It is with sainthood—a human word—as with theologies; styles change with generations and varying ecclesiastic pedigree, every religious cult evolving its own type as the centuries go by. But above all human and, therefore, transient authorities and experts in holiness there is the Eternal Modern, the Ancient of Days. He alone is able to fit crowns to the heads of his immortals. From his lips flamed across all the ages the one all-inclusive test of sainthood, for time and for eternity unchangeable: "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thou shalt love thy neighbor as thyself." All the law and all the prophets, all of earth and of heaven, the one open road to life everlasting!

There is your saint, ancient, mediaeval, or modern, whether canonized, burned, or thrown to wild beasts.

Before this basic law of the human soul the decrees of infallibly fallible councils and hierarchies, the involved reasonings of the philosophies, the mystical imaginings of the cults, and—let Protestants take note—the schismatic accentuation of the merely incidental in the aspects of discipleship to the dividing of the body of believers, are but passing winds blowing across the desert of mortal woes and burying the souls of men in dunes of doubt and despair.

And here I write John Franklin Goucher as a typical saint of the Christian dispensation, and by the same standard a wholly civilized man. Believing God, walking with God, talking with God, living only in God, he filled the sphere of the best saints of

old. Loving his neighbor as himself, in the best Christian sense, he measured to the stature of civilized citizenship in the republic of humanity—which means the kingdom of God on earth and in heaven. I speak thus confidently after thirty-eight years of personal observation of this God-centered soul, twelve of which years were enriched by the most intimate communion in which his mind and heart were as an open book of clear print. No allurement enticed him, no antagonism unbalanced him, no reverse dismayed him, no attack on his lines confused him, no treachery angered him, no hostile shaft pierced his armor of perfect calm—which I suppose is another way of saying that he seemed entirely unburdened of self or self-interest. Without guile or cant, he was so utterly and consciously God's man that he could instantly disentangle self from any untoward event in the outcome of his plans. "It is God's work, and he will take care of it"—that was the quiet dismissal of the matter. Thus, with self out of the reckoning of results, his vision was clearer, his way more open, and his steps firmer as he went steadily forward even in the face of disheartening conditions. Hence, *he* never boasted of what *God* had achieved through his means or by his hands.

Let the record tell its own story: John Franklin Goucher began to make the world happier June 7, 1845, when he came to the home of John and Eleanor Townsend Goucher at Waynesburg, Pa. His father, a prosperous physician, gave the boy the best educational advantages available, so that at the age of twenty-three years he graduated from Dickinson College as Bachelor of Arts. Other befitting because well-earned degrees came to him later. Bowing in deep conviction at a Methodist altar in Monongahela, Pa., in his early teens, and praying out of the simple yearnings of his young heart, he said to God: "If you will forgive my sins I will do whatever you ask with the greatest pleasure." "Will you preach the gospel?" voiced the Holy Spirit within. "Anything you ask of me," was the ready answer. Then peace came and a deep joy. Thenceforward he was at one with God.

A thoughtful boy, he became a thinking man. He ended his early battle with rationalism by what he *knew* of God and his way

of wonder working. "Believe your beliefs and doubt your doubts," became the armor of his religious life. His missionary instinct was active for his fellows in school and college. True to his consecration vow, he entered the Baltimore Conference the year following his graduation, taking appointment as a junior preacher on circuit work. Of his fifty-three years of active ministry twenty-one years were given to the pastorate—years of soul-saving, founding, building, transforming, advancing every material and spiritual interest committed to his care, and culminating in the great constructive enterprise that rehabilitated the pioneer City Station and served as the architectural herald of a new and far more comprehensive evangelizing program already taking shape in his active brain. To him Christian education was an indispensable adjunct to successful evangelism.

In God's Christmas distributions of 1877 he gave to Pastor Goucher, then in his thirty-third year, Mary Cecilia Fisher to be wife and veritable helpmate in the greater tasks that yet awaited him. She was possessed of an ample fortune, for that day, a superior education, and best of all a heart in perfect sympathy with her husband's conceptions of their duty to God and the world. It became at once their joint delight to plan and carry forward a progressive program of stewardship rarely equaled by individual consecration. Opportunity was not long delayed. It was in 1883 that a crisis of prosperity, the first of its kind in the church's missionary operations in India, found the Missionary Society without funds to gather in the harvest of twenty-five years' faithful missionary effort in one of the North India provinces.

Doctor Parker came to New York to solicit help, but had very limited success. Discerning their opportunity, the Goucher syndicate of faith at once guaranteed support for more than one hundred village schools for boys (and of various grades) to be taught in the vernacular of the province. The immediate result was the crystallizing of the favorable sentiment already secured among the people. The ultimate results will never be enumerated. Out of those schools came the teachers, preachers, and leaders whose children are now the "backbone of our church in

the north and northwest provinces," says Dr. Rockey. Later the Goucher treasury supported one hundred of the brightest boys chosen from these local schools to attend the Moradabad Mission School. Their converts, running into the third generation, are numbered by many thousands whose future guides are now in college and theological seminary. "It was just the impetus needed to save the planting of our missionary fathers," say the missionaries of to-day. And now the church can hardly keep pace with the mass movement crowding her altars in India!

In the year following this initial undertaking in India the General Missionary Committee, in session in New York, was startled by the voice of a new member proposing a large conditional gift to found a mission in Korea—the condition being that the church should assume the care of the same. The treasury was low, the courage of the committee already overdrawn. The home missionary element (only one general committee then) were dismayed at the proposition. But the voice pleaded and when the voting came the Goucher stewardship had founded the Korea Mission. Of course he built a school that has trained many teachers and preachers of native stock.

Later followed the remarkable West China venture of faith with no less marvelous results, the Anglo-Japanese College in Tokyo, which he built on land purchased by himself and wife—as was the case also at Chentu—and all these institutions enjoyed his care to the last. Meanwhile what were the means and energies of this praying and giving combination accomplishing at home?

There was no touch of romance or of glamour back of the founding of the Woman's College of Baltimore. It was the answer to a "commission direct from God" to go about the doing of what appeared an impossible thing, what they knew would be an unwelcome thing in the city of Baltimore and beyond, and therefore a very expensive and soul-trying venture for themselves. The situation had been thoroughly canvassed and the project set forth in all its bearings before both the educators and business circles of the city, and it had been frowned upon with disheartening unanimity by both classes as impracticable and sure to fail because

"neither the money required nor the high grade of students contemplated could be secured in the South," they declared. Nor would even one of the half dozen girls' schools in Baltimore agree to extend its course sufficiently to fit its graduates for entering the proposed college of high grade. So far from being surprised or confused at this rebuff, it was received—Doctor Goucher wrote in later years—as a "compelling demonstration of the necessity" of just such a school for the city of Baltimore and the country south. So, as he adds, with "only an ideal, a purpose, and a firm belief in a divine commission," the college was launched in 1888 after five years of preparation in ground, building and equipment, chiefly financed by this devoted household—who also built their city home near by, the better to observe and cherish this ambitious offspring of their prophetic inspiration. The college stood so broad-based on its unsectarian foundation that its genuine Christian atmosphere proved no barrier but an attraction rather to the students of all faiths and of no faith. They were soon coming faster than they could be cared for. It was inevitable that such an institution should outgrow the resources of its founders; but by the time its most desperate crisis came (1913) it was too big to die. The story of its rescue must wait a bit while we look into the home life of those heralds of a new era. Three daughters had come to their arms before the call (1902) that removed the wife and mother from the happy circle. For her the passing was the crowning of a saint. For the husband it was, beyond all the agony of their parting, God's call to double responsibility in caring for all they had planned and planted together. For the young daughters it was the enshrining of her self-sacrificing life amid the supreme motives of their own lives. For all who knew her gentleness and gracious ministries in every relation of life it was the setting of an inextinguishable light in the sky above them, showing the way into the heavens.

Six years later Doctor Goucher, then beyond three score years, and over-burdened with cares of administration, resigned the presidency of the Woman's College after twenty years of gratuitous service in that office, during which incumbency he had stood calmly under the annual deficits until the life of the college

was assured. In accepting his resignation the trustees elected him President Emeritus, and a little later, without his consent, by unanimous vote the name "Goucher College" was substituted for "Woman's College of Baltimore," in fitting recognition of the heroic sacrificial services of Dr. and Mrs. Goucher in its founding and maintenance. Thenceforward it was "Goucher College" that was in peril and that name was fragrant throughout Christendom.

China to the rescue! Five years later the trustees sent forth the cry for help. (I am writing here from memory.) Then it was that the one church which had been invited into charter relations by its founders, and which had been gathering both honors and substance by their unparalleled investments in both missions and Christian education, first seemed to feel the challenge—for the protection of its own interests and of its good name, as well—to bestir itself both to relieve the college of the debt entailed by its prosperity and to add a million dollars to its endowment. Bishops, editors, and Eastern leaders, especially, were moved to vigorous action. The daily press of Baltimore also had a vision of the city's interest that came near being twenty-five years too late. Plainly, it was not for Doctor Goucher, then nearing seventy, to lead a campaign, yet a leader there must be to crystallize and consolidate the growing sentiment for deliverance. Strange to say, it was China that supplied the providential leader. Bishop Lewis, then in America on financial duty, was about returning to his post in China, where Bishop Bashford anxiously awaited his coming. He was the man for the task, and he felt the imperative urge of that sentiment in the board of trustees and among his American colleagues. Details cannot be written here. Bishop Bashford bade him stay for the work to which, *for China's sake*, they both gave precedence over their own program. Both knew what continuous drafts had been made by the amazing development of the Goucher plants in China, Korea, and Japan, and both realized that Goucher College must not be allowed to fail with Asia looking on. It was as Dr. Frank Gamewell put it to me in 1899, when he came limping late into a far-from-the-railroad mission station to escort me back to Peking. His bicycle was minus a pedal and he had walked

and trailed the wheel for fifteen miles. When I asked why he had not hired a mule to carry him, he answered promptly: "I would not allow the Chinese to see that any American contrivance could break down."

The first move of Bishop Lewis was characteristic. Very few persons knew he was in Baltimore holding limited prayer meetings (only one person besides himself at each meeting) when the thrilling challenge was announced that five of the trustees would stand for \$60,000 each, assuring one-fifth of the sum required, if the other four-fifths were secured. On that basis, with Doctor Goucher heading the noble five, the rally proceeded to a successful issue. Of all that immortal group—Bashford, Lewis, Goucher, Bennett, Carroll, Baldwin and Dulaney—only the last two now remain. The business men of Baltimore, the alumnae and the Annual Conferences entitled to elect trustees came enthusiastically into the campaign, besides bishops and hundreds of leading laymen and progressive women throughout the church.

Thus at the end of twenty-five years "*the ideal, the purpose, and the divine commission*" to go forward were triumphantly vindicated *under distinctively providential leadership*. And what a vindication that was!

Then came the gift of the Goucher home to the college, the family, by request of the trustees, retaining possession during the lifetime of the donor.

And let it be here remembered that through all these wonderfully constructive years in Asia Doctor Goucher had been no less devoted to the higher training of the Negro race at home. To Morgan College and its feeders outside the city, he was more than a mere contributor. Trustee for forty-two years, and president of the board thirty-nine years, he was its ever accessible and reliable defensive and aggressive friend and promoter, sharing in all the perplexities of its administration and planning largely for its future development. The Negro holds his name in reverence.

Almost every pen sketch of his career has emphasized his unaffected modesty in council, even after he must have become conscious of the influence of his judgment. His convictions were as definite as they were fixed when once formed, because God was

always a party in their forming. The stronger, therefore, was his orderly array of facts and reasons in their support. It was his way to assume that others spoke with no less honesty and conscientious preparation. Nor was this a diplomatic pretense; it was in the line of his civilized judgment of his brethren, and it was but one feature of his reward therefor that if the decision went against him he was not left floundering among the wreckage of assumed infallibility—a fate that is sure to overtake the self-confident, betimes.

Always orderly without being fussy, methodical in thought and statement without becoming a victim to formula, and intense without vociferation, Doctor Goucher was a master of lucid speech. His soul was so centered in the divine source of all wisdom that he was never beset by intellectual vanity. Right well he knew that the deserts of materialistic philosophy could yield no constructive or cohesive elements for the temples God had set him to build. In his faith was a genius that tapped the inexhaustible fountains of inspiration and replenishment. His soul never went dry, as there were no reservoirs beyond its reach.

Doctor Buckley is quoted as saying of Doctor Goucher that "he knew more facts about more things than any other man he ever met." To this appraisement of scope and variety I would add the element of quality. With all his knowing Doctor Goucher carried no luggage information. It was consecrated time that he spent in reading and study. He garnered that he might be "thoroughly furnished unto every good work" committed to him.

He followed the drift of current thinking that he might understand the soil he was to till. The light that shone about him in his conversion never left him. Like Paul, he walked in that light as a presence rather than as a memory. The words of Jesus were to him living words, not merely echoes broadcast in type. Hence his freedom from all fads, and the spiritual discernment that made him a field marshal in missionary campaigning.

Thus tutored for apostolic leadership, he nevertheless held himself and his conquests subject to the authority of his church. Doctor North writes of him that he was ever ready to undertake any tour of inspection or investigation, no matter how far away, on request of the board (and at his own expense). Of danger to

himself he took no thought, though some of these far interior tours in China were beset with peril. It was altogether characteristic of him that when the ill-fated steamer *Republic*, on which he was a passenger, was slowly settling to her doom after being in collision with another vessel, her engines dead and her lights extinguished, it was this quiet man of faith, with pulse as normal as when he stepped aboard, who moved among the frantic people huddled on the upper decks, giving forth cheer and hope, like another Paul, and who with a flashlight taken from his hand-bag went below to recover a woman's jewels from her stateroom, and then from the same provident hand-bag brewed tea for the hysterical as they prayed for rescue.

Even in religious circles there are men (and, alas, women) of such impatient expectancy that they would clip an angel's wings if his appointed flight threatened to obscure their ambitious visions. Not all bad, such saints, they simply lack the faculty of discerning spiritual values as related to individual programs. Happily, the Baltimore Conference as a body had that faculty and loyally recognized its great spiritual leader in nine elections of General Conference delegates—usually as the head of its delegation. No true saint could be indifferent to the continuous confidence and affection of such a body of brethren, but I firmly believe that more than the distinction accorded to himself, personally, he valued the opportunity of setting forward his cherished ideals before a great body of representative men and women competent to judge and act—a mission in which he was always effective.

He could not avoid being voted for when bishops were being elected, but it is far easier for me to think of the episcopacy aspiring to his apostolic rank and mission than to think of him as "aspiring" to the episcopacy—an office which, however conspicuous and honorable, would surely have exhausted his consecrated energies in a prescribed routine fatal to free initiative and to plans requiring protracted negotiation. He did far better in becoming an untitled premier in the missionary councils of the world, the clear-visioned chief of staff in field operations, and the master diplomat of the Kingdom to powers and potentates of all

degrees civil and ecclesiastical. His service to their people won him decorations from the Emperor of Japan and from the Chinese republic, but all such honors left him ever in humility at the feet of God, waiting new orders as pioneer for church and bishops.

Doctor Goucher had a sane method of following up his investments of money by a searchlight lookout for men of promise for missionary service, especially in administrative and executive duties. He sought for men of like ideals with his own and he found them. Rarely was he mistaken, if ever, in the men he backed for leadership. Secretary McCabe's once daring slogan, "A Million for Missions," was but a hint at what has since been realized. In every advance in the missionary or educational operations of the church the quiet man from Baltimore was a potent factor from its inception to its fruition. Never obtrusive with his advice, his counsel was yet sought after by people of all colors and all degrees, from employees and near neighbors to preachers, general secretaries and bishops. Thus at the home base as well as all along the trails of his apostolic explorations now shine the lights of Christian learning from the windows of institutions, some founded and all nurtured by his gifts, inviting young men and women to the culture of mind and spirit that will make them safe leaders of their people.

And all this outlay of time and money so entirely voluntary, so *avoidable* had he been disposed to ease and comfort, or to ecclesiastical dignity or social indulgence! No official urge, no competitive compulsions, no impending review of his doing by General Conference to stimulate his zeal, no human tribunal to take account of his work and expenditures—*just the boy's covenant vow daily repeated from fourteen to seventy-seven*: "*I will do what you want me to do with the greatest pleasure.*" That, and the God to whom he talked taking him at his word, yes, and his beloved Mary—here and yonder—ever approving, and cheering his fidelity to their inspired covenant as to the use of what God had given over to their keeping. They planned in faith, they planted in continents, they will be gathering forever—all to the glory of the cross.

I think he regarded the coordinating and unifying of the

various denominational institutions for higher learning already operating in China as the crowning of all his plans. There is not room to discuss it here, but it meant far more than a demonstration of the unity of Protestantism, though such a demonstration was sadly needed. It meant concentration at strategic points, higher and broader instruction at less cost, while its consummation gave to every one of the real universities thus provided the moral and financial support of a vastly larger home constituency. Such epochal achievements may not be traceable to the influence of any one man or to any single group, but they do not occur without these initial factors, nor at all unless there be an active propaganda. The inspiration must begin somewhere and become contagious somehow. If it be of God, antagonism is as certain as is timely aid—if only the leaders lead as they are led. There is the crux of the undertaking.

After all, what seems a superhuman task must be gone about in a human way. This involves a complex diplomacy. The urge, the end, the reward may be wholly spiritual, yet the road jungled by ecclesiastical selfishness, clinched on the inside by the inertia both of indifference and distrust, by considerations latent in bigotry and intolerance, by difficulties adjustable only in boards of trust in London or New York, sometimes by minds more or less carnally disposed.

In this momentous crisis Bishops Bashford and Lewis and Doctor Goucher were enthusiastic leaders. They set their church at the front of the great endeavor. While the two bishops were restricted in the range of their personal activities by their official duties, God had one man as free as the Spirit within him for this special service, and fully authorized thereto. As a member of the continuation committee created by the World's Missionary Conference at Edinburgh in 1910 and chairman of the committee on Christian education in mission fields, unhampered as to time and means, by nature a diplomat and by experience a master of the art in missionary affairs, with Christian education in its broadest import the guiding passion of his career, Doctor Goucher seemed to have been prepared and held in readiness for this high commission. His own foundations had shown such breadth of

view and such exactness of judgment that he was fully trusted by all the negotiating bodies. It was a joyful service. He never vaunted his successes, but sometimes when we were alone in his study on his return from a satisfying tour I thought I caught a twinkle in his smile as he piloted me around the stormy capes that had been already passed by the great cause now safely in port through much prayer and tactful sailing.

The demand for Methodist Unification in America appealed to Doctor Goucher both as a missionary and patriotic proposition. His heart was wholly enlisted in the efforts looking to its realization. Being in charge of the report presented by the committee of sixty at the General Conference in Saratoga in 1916, he was the human lamp that held God's headlight flashing for that memorable hour before the great body of sympathetic delegates, showing the way to the reconstruction of Methodism for emergency service to the world. Alas that a few myopic ecclesiastical battlers could see in that hour of vision nothing more than the stage lights of a set comedy! So hard is it to escape one's familiar skyline. It is pertinent to say here that John F. Goucher was incapable of coarseness or trifling with things sacred. For him the Christian life had its decencies as well as its duties—its decencies and proprieties regulating his conduct toward his brother man, as its duties held him bound to God and his kingdom. Always and everywhere he was the refined Christian gentleman.

Whence had this man such culture of the spirit? It began at the altar of penitence and pardon when he said to God, "I will do anything you ask." It took form and symmetry in the college life of the youth. It grew in compass and vision throughout his itinerant ministry. It gathered tremendous impetus and outreach when merged with the faith of Mary Cecilia Fisher, a kindred soul. It was nurtured daily in their readings and personal devotions and in their steadfast adherence to a life program of stewardship. Thus God became the very atmosphere of the home. The consciousness of his being and of his being there was normal to the children as to the parents. God's will, God's way, God's work had precedence even though it called father to the ends of the earth and mother to heaven. Well might every servant of

God pray for the faith to be blind to what others see so plainly—lions in the way; the faith to be deaf to the warnings of men called sagacious, and to hold on and on when to others God seemed to have withdrawn from the battle; the faith to front the shafts of mean suspicion and depreciation like a statue of marble; the faith to be dumb when to answer would dignify envious or ignorant critics; even the faith that dared to build on earthquakes as in Japan, and look for harvests in desert sands as in Korea, India, China—all hazards at his own cost.

We laud captains of industry! What is due this sub-captain of Salvation?

And how simply he lived, how plain his attire! He kept no valet, carried no private secretary. Luxury he did not know. He kept his body under and held the rein over his artistic tastes. His car was a touring model and long coming. The mansion in Baltimore was built for hospitality. Its guests were of all nations, but the menu was distinctly American and the service simple and democratic. The host was never at disadvantage whatever way the conversation turned. He was ready with story, repartee, laughter, or pathos. He lived *with* people, not *off* of them, in his social life. In that clearing house of high thinking he gathered many points helpful to his Kingdom enterprises, but no guest ever left him more of value than he had himself received. The mother, and later, the daughters, were admirable aids to his ever dominating purpose. That home belonged to God for holy uses, and one of the illuminating lessons it emphasized was that neither poverty, nor penance, nor seclusion, nor self-torture in any form, nor untidiness, nor unkemptness is elemental in saintly character.

The family worship in the home was the outbreathing of adoration, thanksgiving, and petition, and the inbreathing of God in the fullness of his compassionate love, satisfying every need and refitting every member of the family for the day's service and for intercessory petition. It was divine worship *by the family*—a brief reading by the father, then all kneeling about him, with hands clasped, in a circle of loving, reverent unity. A heart-breaking day it was when the hands of the wife and mother were missed from the circle. Then the eldest daughter went out to found

another home, and left but three. Then another daughter became a missionary in China, and but two of the home circle remained. Now that home, with its every sanctified room and corner, passes to Goucher College.

It would be a startling sequel to the self-renunciation of its founders if the college should ever renounce all or any part of its identity as pre-determined by "the ideal, the purpose and the firm conviction of a divine commission"—to which they were obedient in its creation. The case is not as it would be if the founding had been a community project. Genuinely unsectarian and broadly Christian as the ideal was, it found no community welcome or sympathy. So unfavorable were all conditions, humanly considered, that it is perfectly plain that no inspiration less than "the firm conviction of a divine commission" could have begotten the "purpose" to realize the "ideal." And in the face of all that has been achieved through such daring of the impossible who is in position before God or men to challenge the sanity or gainsay the reality of that "firm conviction"? India, Korea, China and Japan, grateful for beneficent institutions created under the same inspiration, would send over the oceans such protests as would impeach the Christian quality of such a challenge from the American beneficiaries of John F. Goucher's faith in God and men. But granting the validity of his divine commission we are at once with him on his mount of vision and facing God as to the "ideal" to be realized. That having been for thirty odd years a matter of actual demonstration under the charter as written and exemplified by the one competent interpreter, and accepted by all his co-workers and others concerned, has passed forever beyond the jurisdiction of trustees and legislators. Once more I hear the familiar words of calm assurance that in every trial held his soul in perfect poise: "It is God's matter now, He will care for it."

RECENT LITERATURE ON THE BOOK OF
REVELATION¹

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THE Book of Revelation has held the minds of men for sixty generations and has given inspiration to a multitude no man can number! Dante, Michael Angelo, Raphael, Milton, Bunyan, Burne-Jones, Ruskin and many another comforter of the spirit of man, have looked to it for light and leading and have gazed long and lovingly upon its great pictures.

"Age after age men and women, passing through great tribulation or desolate from some sore bereavement, have turned to this book for new strength and consolation, and have found it as they have read of the countless hosts who passed from rivers of blood to fountains of living water, from the ruthless cruelty of men to the healing pity of God!"²

The Apocalypse is a work of art. It is a succession of flaming canvases or rather a gigantic panorama in which cities, islands, continents, rivers, mountains, dynasties, empires, races, stars, planets—heaven and earth pass before our amazed eyes in tumultuous profusion. No other mortal man has ever had either the daring or the spiritual genius of John by which to make spiritual truths and the invisible stand forth with the splendor of morning skies.

But at once we must feel that the Book cannot be described after this fashion. It is all glorious music, climbing by heavenly melody from the shout of the single voice of praise and thanks-

¹A. S. Peake, *The Revelation of John*. C. Anderson Scott, *Book of Revelation*. I. T. Beckwith, *The Apocalypse of John*. H. B. Swete, *The Apocalypse of Saint John*. R. H. Charles, *A Critical and Exegetical Commentary on the Revelation of Saint John*. D. A. Hayes, *John and His Writings*. P. W. Wilson, *The Vision We Forget*. Raymond Calkins, *The Social Message of the Book of Revelation*. Charles Brown, *Heavenly Visions*. J. A. Moffatt, *Revelation of Saint John* (Expositor's Greek Testament). S. Case, *The Revelation of Saint John*. See also the comprehensive and important article on "Revelation" by Charles in the last edition of the *Encyclopaedia Britannica*. (See also the relative articles in Hastings' *Dictionary of the Bible*, such as "Apocalyptic Literature," "Angels," "Eschatology of the Apocalyptic Literature," "Parousia," "Millennium," "John, Apostle," "Man of Sin," etc.).

²Peake, p. 377.

giving recorded in 1. 5, 6 through quartet, and sextuple quartet and angel chorus and creation chorus and martyr chorus and chorus of pure ones and victory chorus until at last it breaks out in the great finale of the hallelujah chorus, as Dr. S. D. Gordon has pointed out,² not fancifully, but by a true instinct of interpretation. So restrained and cautious a scholar as Peake says, "He is a master of music sweet and soothing like that of the heavenly harpers." Dr. Sheldon in his *New Testament Theology* says: "Many of its words descend generation after generation like strains of celestial music upon the troubled hearts of men."

But it is more than celestial music as surely as it is more than marvelous scenic effects. It is a triumph of the spirit of man over pain, exile, persecution, hell. If the shadow of the Roman Empire, of the Beast, falls across its pages, nay, if the shadow of the Dragon and the Pit lie there, there also may be seen the light from the city of God, from the very throne of God.

How shall we think of the earth? Shall we think of it as a Garden, as John Burroughs delighted to do? Or shall we think also of the Gardener who hath made the Garden for you and me and others, as Bishop Quayle advises us to do? Yes; but let us not forget that the earth, the universe, is a spiritual purpose taking shape from earthquake-shocks and flood and conflagrations and time! And back of it and shining through it and making the atmosphere of it is a love that never dies! There is only one adequate explanation of the universe—not fire-mist, nor water, nor energy, nor resident forces, but God, God who is an Atoning God, the light of whose countenance shone for a little time in the face of Jesus of Nazareth.

We call this book *The Apocalypse*. I would first emphasize the word "the." It is *the* apocalypse. It was a gain when scholars identified it as belonging to the group of prophecies known as apocalyptic. But just as soon as we have reached that conclusion let us hasten to say that it stands apart from all other apocalypses. For it is a work of genius. I think it will be better to say the out-flowering of inspiration. An apocalypse but not an unveiling of last things merely or of destiny. But rather and

²*Quiet Talks with World Winners*, p. 148.

much more, an unveiling of the eternal principles that undergird life and all things. It is an unveiling of God and his purposes.

The men of John's day thought of evil as almighty. Even the men of our day more than half believe the same unnerving heresy. But John unveiled the truth concerning evil and showed that it was to be destroyed root and branch at last and cast into the undying fire of divine wrath.

C. Anderson Scott⁴ gives more than half of his admirable volume of expositions to the first three chapters of the book containing the Letters to the Seven Churches, on the ground that these chapters are of special interest to us, and then he says that chapters 6-16, depicting the judgments of God as imminent, were possibly more important to John and his first readers than any other part of his book. I cannot believe this. Nor can I share the feeling of so many scholars that prompts them to pass over with slight reference all that John has to say in the seals, trumpets and bowls. I think the important message of the book of Revelation both for the first readers and for the readers of to-day is just this: That it makes clear that God is on his throne and that whatever the seeming may be he is winning all things unto himself and unto his righteousness by the invincible though gentle power of sacrificial love. The great overtone of the book, the great central message of the book is: "Alleluia: for the Lord God omnipotent reigneth."⁵

It goes without saying that biblical scholarship has ever recognized that this book is a most important Scripture. Especially has this been so in modern times. A most important and a most difficult, for in many cases the key to its interpretation does not appear. Its forms are often obscure. The Seer has an unusual way of using both oral and written sources, for both appear plainly as the text reveals. The structure of the book can easily be made out at least in its main lines. But after that is the problem of its spiritual import. As it is the work of genius it is not always easy to be sure that the reader is putting the same content into its forms and symbols as did the author. It is for

⁴Book of Revelation, p. 169.

⁵J. A. Geissinger, *Heart Problems and World Issues*, pp. 118ff.

example an apocalypse, but the author is by no means simply an apocalyptic. It is clear that the great spiritual impact of Christianity has been felt in his heart.

As an example of the difficulty confronting an interpreter, let us take the alleged teaching of the book concerning the thousand year reign of Christ on the earth.

C. Anderson Scott states that this passage, Rev. 20. 4-6, is the only one in the New Testament stating that Christ will reign in bodily presence upon the earth for a thousand years. "This reign is of course on the earth," says Peake,⁶ but as he points out, it is only Christ and the martyrs who reign and the martyrs only who take part in the first resurrection. Case⁷ makes clear that this temporary reign of Messiah on earth was one of the tenets of the apocalyptic literature. Beckwith⁸ shows that this vaguely apprehended idea of a temporary earthly kingdom is found in 2d Esdras, Enoch and Baruch and adds that the author of Revelation stands alone "in limiting the sharers in this kingdom to a special class of the saints, the risen martyrs." Charles points out⁹ that the duration of a thousand years is nowhere earlier than this assigned to the Messianic Kingdom.

It may also be pointed out that nowhere in this book is it said that even the martyrs shall reign with Christ upon the earth. It simply says they shall reign with Christ and have part in a special resurrection. The fact that John has so modified this Judaistic notion should have put all scholars on their guard. Sheldon wisely says: "That the millennial reign is to be inaugurated by the visible coming of Christ and is to proceed as a visible administration of Christ and the risen saints is not said. It is a fair question whether it was thought by the revelator" (*New Testament Theology*, p. 169). "Saint John does not commit himself to a reign upon earth."¹⁰

Thus it may be seen that it is not an easy matter for an interpreter to deal with this book. To say that it is an apocalypse may be of some help, but it may very easily be misleading. Certain it is that no other book of the New Testament grasps more certainly the place of the cross in the redemption of the world

⁶P. 350.

⁷P. 365.

⁸P. 735.

⁹Vol. ii, p. 143.

¹⁰Swete, p. 265.

(1. 10; 2. 7, 17, 29; 2. 6, 13, 22; 4. 2; 14. 18; 17. 3; 21. 10; 22. 17).

There is no other book that affords such a range for devout and fearless scholarship as this book. Who wrote it? Was it the apostle John,¹¹ or John the Presbyter, or, as Charles maintains, the prophet John? Is the book a unity? If so how shall such sections as chapter seven, chapter eleven, and chapter twelve, not to mention others, be explained? How shall we treat the seals, trumpets and bowls? Mr. Wilson tells us (113) that a friend assured him, when he learned that he was to write about the Apocalypse, that his troubles would begin when he got to the River Euphrates! The book is full of problems upon which scholarship has done hard work and thrown not a little light, though many questions remain unsolved still.

Recently the presses have been turning out quite freely books commenting on this great Scripture. It is the purpose of this article to call attention to some of these more recent interpretations. What has been said thus far may help us the better to appreciate the fact that the interpreter of the Apocalypse has no ordinary task on his hands. It needs to be said that scholars in this field have shown great industry, much resourcefulness and an unwonted reverence. And their labors have been richly rewarded. As a result of their toil now any intelligent layman without critical equipment, any busy pastor, may quickly turn to this literature and get much in the way of light and leading upon a Scripture that from the first has been most baffling.

For the beginner there is possibly no better little handbook, thoroughly scholarly, than C. Anderson Scott's volume on *Revelation* in the *New Century Bible* (1902). This little volume is eminently sane and packed full of information and sound opinion. With it should be read his later expositions published in a volume entitled *The Book of Revelation*. One half of the latter volume is given up to a study of the letters to the churches, as the author holds that this section of Revelation is most important for modern readers. As is well known, Ramsey's monumental work on the Letters, 1904, and Deissmann's *Light from the Ancient East*,

¹¹Hayes, pp. 227ff.

1910, bring a wealth of detail to the study of this portion of the book.

Charles Brown, the popular Baptist preacher of England, some years ago brought out a volume of expository addresses entitled *Heavenly Visions*, especially rich in their treatment of the pastoral and personal problems involved.

In 1919, the University of Chicago Press published an admirable volume by Professor Shirley Case, containing much valuable introductory matter, a new translation into modern English, and a continuous comment. The only criticism that needs to be made upon this commentary, if there is need of any at all, is that the author seems to make too much of the fact that the book belongs in the apocalyptic literature and does not evince much appreciation of the spiritual genius of John.

This will become all the more apparent to any one comparing the volume of Professor Case with that of Professor Peake, just issued. This latter volume is characterized by keen spiritual insight, scholarly reserve, and rare technical equipment. It is to be regretted that the author did not omit many of his allusions to the literature on Revelation that he might have had more space for his own comment. As it is, one half of his volume is given over to a continuous interpretation, in which the letters take up but one sixth of the space. There are three chapters of special value on "Principles of Interpretation," "The Teachings of the Book," and "The Permanent Value of the Book."

The Vision We Forget, by Philip Whitwell Wilson, is a book of another order. Mr. Wilson is not a biblical expert but a devout newspaper correspondent. This is not to say that he is thereby clearly incompetent to speak upon Revelation, although, as Professor Peake says, much of the book is sealed with seven seals to the reader who is not a specialist. We might add that even specialists have trouble in getting some of the seals open!

Mr. Wilson has a rich imagination which he seldom puts a bridle upon and which carries him hither and yon. It is needless to say that he has much courage and rushes in often where scholars fear to tread and is exceedingly unsafe to the reader who needs him most. He starts out with John in church on Sunday morning

with wandering thoughts! He does not venture to say who was doing the preaching. To him the Nicolaitans are those who depend upon interpretations instead of the Word! He has the "achievements of science" around the throne of God. The trees and grass, one third of which is doomed, are to Mr. Wilson—grass the humble homes of men and the trees universities and churches! The Book John is commanded to eat is the Bible and little did any one at that time foresee that "a Book would transform history"! The first Beast is godless civilization and the second is commerce! And so on.

Nevertheless, the preacher will find many a fruitful suggestion in this whimsical volume, many a broad and true generalization and running through it all a faith in the spiritual substratum of the universe.

Never have the spiritual meanings of Revelation been brought out more clearly or more sanely or in briefer compass than in the small volume by Raymond Calkins entitled *The Social Message of the Book of Revelation*, a little book confessedly based upon the previous works of Doctors Beckwith and Porter. It was issued in 1920 by the Woman's Press. Doctor Calkins is a pastor in Cambridge, Mass., and evinces the pastoral instinct in his interpretation. The book of Revelation, it should never be forgotten, is a pastoral letter above all else.

Already our space is warning us that we must not go much farther and yet we have not touched upon such masterful commentaries as Swete's, Moffatt's, or Beckwith's, to say nothing of the monumental work of Charles.

Swete is a storehouse of reference to the historical situation that called forth Revelation and to classical literature. Swete has never been surpassed in the combinations of elements in his critical make-up, and while there are disadvantages in his eclectic style of interpretation he has a keen insight into the meaning of the book. Charles shows a deep indebtedness to Swete.¹²

Moffatt's brief commentary in the *Expositor's Greek Testament*, 1910, has possibly never been equaled, certainly never surpassed, for the brevity, conciseness, and adequacy of his comment.

¹²See especially his article on "Revelation" in the *Encyclopædia Britannica*.

One of his fundamental positions is that his concern is not with the genus but the genius of the Apocalypse.¹³ It would have been better if all commentators had held to that view. He finely calls attention to the fact that in its faith and its consciousness of Christ the Apocalypse stands apart from all other books of its class. "This power of penetrating to the eternal issues underneath the conflict of the day is one note of the true prophet, and in touching the Apocalypse we touch the living soul of Asiatic Christendom."¹⁴ Moffatt makes no parade of his vast learning, nor does he overload his pages with allusion and references and quotations from other interpreters to the bewilderment of the student. He holds right on his way and comes as nearly to getting to the heart of the book as any interpreter who has essayed so to do.

Beckwith's *Commentary on the Apocalypse* may possibly be overshadowed by the larger work of Charles, but it should not be neglected by the student of Revelation, for to a wealth of scholarship Doctor Beckwith adds spiritual gifts of a high order in an interpreter. The volume is much of it fine print, compasses 800 pages, about one half of which are given over to the commentary proper; 166 pages are devoted to a most illuminating survey of eschatology and 30 pages to apocalypticism. Beckwith clearly keeps before his mind that Revelation was not composed by a scholar in a modern library but that John was an evangelist. He holds that John made use of other sources but handled them freely. His treatment of the literary manner of John and his mental characteristics¹⁵ is of the utmost importance to the student of Revelation. He points out John's habit of repetition, the introduction of brief statements explained later, interruptions, prefatory passages, his introduction of subjects not previously mentioned as if familiar already to the reader and his seeming contradictions, as for example the grass is unhurt, 9. 4, though it was destroyed, 8. 7.

This insight on the part of Beckwith would have saved Charles from several serious confusions. For example, he holds that 20. 4 to 22. 21 is a section in hopeless confusion due to the fact

¹³Moffatt, p. 395.

¹⁴P. 314. ¹⁵Beckwith, pp. 230-255.

that John died either naturally or as martyr before giving this section final form and that it was written out later "by a faithful but unintelligent disciple in the order he thought right." Charles' contention is that while all manner of evil has been destroyed and the new order is coming down from heaven in 21. 1, 2, when we get over to 22. 15 we find all manner of sinners outside the city gates. He feels sure that not only this instance but others indicates that an editor finally recast the book, though we have it from John's hands save for a few additions in chapters two, three, and eighteen.

It is not possible to go into this matter in detail here, but we cannot help but feel that Beckwith gives us the key to these difficulties. It is part of John's manner. For example, in 6. 14, he makes the heavens to disappear in one vision but they reappear in another, 8. 12, certainly with no embarrassment to the seer. 21. 8 comes in strangely enough, if we take a certain point of view, after 19. 21.

At any rate Beckwith has given the student of Revelation a real insight in this principle of interpretation.

In 1920 in this country Charles Scribner's Sons issued the two-volume commentary by R. H. Charles on *The Revelation of St. John* as one in the series of International Critical Commentaries. It is exceedingly difficult to speak of this masterful work in a brief compass. Under any circumstances it would be difficult to speak of it without seeming to exaggerate to the man not acquainted with it.

The work is twice as bulky as that of Swete's and yet it would not be possible to condense it more. The introductory matter is amazingly full and illuminating. Here are recorded a first hand study of both Jewish and Christian apocalypses, a survey of Greek versions of the Old Testament, together with the various versions and manuscripts of the Apocalypse. The list of manuscripts of the Apocalypse alone covers five pages, allowing but one line to each manuscript!

The amended Greek text and apparatus criticus cover 155 pages in spite of the most rigid abbreviation.

Swete stated in his introduction that a thorough monograph

on the "grammar of the Apocalypse is still to be desired." Charles has supplied that need admirably.

Each section of the Apocalypse is summarized in an opening paragraph where the gist of the passage is given in good, readable English, then follows a section dealing with the idioms and diction, and this is followed by the detailed comment.

It is easy to understand that this work has covered a period of twenty-five years. It is easy also to see that it has been a labor of love. Nor is it hard to believe that the author's eyes did indeed begin to give out and that he had to call in help from the outside. An English translation, that keeps close to the level of the Authorized Version, that yet elucidates obscure passages and at the same time preserves the rhythm of the original, is added at the close.

It is difficult to say whether this commentary excels most in its critical procedure or in its interpretation of the meaning of the seer. Both phases of the work are done with unsurpassed skill. Certainly it is not to be expected that all students of the Apocalypse will agree with Doctor Charles in his critical conclusions. There will be those who will think that he is sometimes lacking in sufficient reserve in reaching his conclusions. He manifests an eagerness to put difficulties out of the way. Thus he does not hesitate to reconstruct the latter chapters of the book rather vigorously, laying not a little blame at the door of an editor whom he considers a fair Greek scholar but without any great insight into John's purposes, as we have already noted. He also gives a good deal of space to making good his contention that the letters, in chapters two and three, were written before the rest of the book and before the struggle of the Christian community with the Empire was so apparent as it afterward became, and that they have been recast to bring them more in line with the feeling of the author after this conflict came more nearly to a head.

But Doctor Charles has done much to clear up many difficulties in the text and in the understanding of the Apocalypse by his thorough work on the sources of the book. He states that nearly one-fifth of the text appears to be based on sources and these are given in detail. The mere notation of these passages covers 30

pages. Very generally by scholars it has been recognized that John has made use of sources, but Charles has worked out these sources with amazing accuracy, as we see it, though doubtless his work will come in for many a revision. This is not to be taken to indicate that the Book of Revelation is a mere paste-pot and scissors kind of an affair. Far from it. It rather indicates that the author of it did some good hard thinking and was not only a man of visions.

Doctor Charles makes much of John's great characterizations and generalizations and also of his visions. He claims for John's ecstasies "a substratum of reality." He realizes that there is a higher experience of the mind in which divine insight is won, in which the soul "comes into direct touch with truth or God himself." A light comes to the soul by grace under such conditions that it could never reach by its own unaided powers. These experiences often sweep beyond the seer's power of comprehension and are always difficult of portrayal. Herein is seen the deeper meaning of the symbolism of the book.

No interpreter has given finer appreciation to the art of the book and the powers of insight and imagination and reason indicated by its structure than Doctor Charles. He rightly says that the "chief theme of the Apocalypse is not what God in Christ has done for the world, but what he will yet do." "The divine omnipotence and the divine love and self-sacrifice are indissolubly linked together for the world's redemption." John sees the conflict between good and evil as a cosmic one, not originating on earth, and to end only with the utter destruction of evil. John saw good and evil preparing for the final death grapple and Charles keenly realizes the movement of the seer's thought as it passes not by recapitulation but progressively from seals and trumpets to the bowls of divine wrath, from the earlier section through the 12th, 13th, and 14th chapters on toward the lake of fire. Doctor Charles' treatment of the book better relates the section from the twelfth chapter on to what goes before it than does Doctor Swete's.

"The object of the Seer is to proclaim the coming of God's kingdom on earth, and to assure the Christian Church of the final triumph of goodness, not only in the individual or within its own

borders, not only throughout the kingdoms of the world and in their relations one to another, but also throughout the universe. Thus its gospel was from the beginning at once individualistic and corporate, national and international and cosmic" (ciii). Unconsciously Doctor Charles here unduly modernizes John's meaning by the use of one word, yet he gives the meaning of the Seer. That word is "goodness." It may amount to the same thing in the end, but John does not deal with goodness but with fidelity to Christ, faith, and "faith is the victory," he sings. "A faith immeasurable, an optimism inexpugnable, a joy inextinguishable press for utterance and take form in anthems of praise and gladness and thanksgiving, as the Seer follows in vision the varying fortunes of the world struggle, till at last he sees evil fully and finally destroyed, righteousness established forevermore, and all the faithful—even the weakest of God's servants among them—enjoying everlasting blessedness in the eternal City of God, bearing his name on their foreheads, and growing more and more into his likeness."

No wonder the *Apocalypse* meant so much to the first century Christians! And by the same sign it is a book for us Christians to-day. If any present-day Christian asks what has scholarship done for the church? I reply: Read the recent literature on the Book of Revelation and you will have a heartening answer to your question.

RITSCHL AND AFTER

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THE centenary of the birth of Albrecht Ritschl has called forth a number of interesting utterances on the historical significance of his theology. The two theological faculties of which he had been a member honored his memory by public celebrations. At Bonn, where his son and biographer, Otto Ritschl, has been professor of systematic theology since 1897, the special address was given by Adolf Harnack, of Berlin; at Göttingen the speaker was the present incumbent of Ritschl's old chair, Professor Carl Stange. Also various theological journals have brought fresh contributions to the critical appreciation of Ritschl's work. Thirty-three years have elapsed since his death and forty-eight since the completion of his epoch-making work on *Justification and Reconciliation*. We stand, therefore, at a sufficient distance to be able to view his work dispassionately and in some perspective, though even yet the time can hardly be ripe for a final estimation of its value.

By common consent Ritschl is "the most influential theologian since Schleiermacher." This is, however, to be understood as a bare statement of fact, not—to employ a characteristic Ritschlian term—as a "value-judgment." Ritschl's immense vogue in the last quarter of the nineteenth century is a convincing proof of the energy and timeliness of his thinking, but obviously it does not satisfy the question as to the intrinsic merit and abiding value of his results. But then, neither does the rapid decline in the direct influence of Ritschl, which set in before the close of the last century, in any way justify the disparagement of his merits which is quite too common to-day. A half century of religious thought and life has put the Ritschlian theology to a pretty severe test. New phases of the religious problem have come into the foreground. The Ritschlian approach is no longer timely and some of the Ritschlian positions seem to be no longer tenable. Certain

serious limitations in Ritschl's theology are now almost universally recognized. Yet it cannot be denied that some of the important elements in his theology have gained the widest acceptance among evangelical theologians. This, in view of the extraordinary bitterness of the attacks upon him in the last ten years of his life, is altogether remarkable. On every hand we see evidences of the deep penetration of the Ritschlian influence, but we find nowhere an unqualified acceptance of the genuine original Ritschlian standpoint. There is no longer a Ritschlian school. There are, to be sure—in Germany, Great Britain, America, and other lands—even yet many theologians of the general Ritschlian type; but these present-day Ritschlans have all not only departed too far from some of the positions of the master, but have come to differ too widely among themselves longer to be regarded as a school. Nevertheless it is certain that Ritschl's influence is still not only indirectly but also directly a significant force.

Much has been written about Ritschl and the development of the Ritschlian school, comparatively little about the relation of the Ritschlian theology to the more recent phases of religious thought. It seems fitting, therefore, that, on the occasion of his centenary, an attempt should be made to estimate the work of Ritschl especially in the light of the subsequent developments. And as a preface to the discussion of his theology some brief notices of his personal history and individuality may be of interest.

Albrecht Ritschl, the son of an eminent churchman, was born in Berlin, March 25, 1822. As student at Bonn and Halle he came under the influence of some of the most distinguished mediating theologians of the time (Nitzsch, Tholuck, Müller). Later he studied for a semester at Heidelberg, where Rothe was then the chief luminary, and finally for a year at Tübingen under Baur. Of all these teachers it was only the last that won his pronounced adherence. But even Baur, whose interpretation of history was too much influenced by Hegelian speculation, did not long maintain his mastery over Ritschl's thinking. Already in the first edition of his *Origin of the Ancient Catholic Church* (1850) he showed his scientific independence by departing at several points from the views of Baur. In the second edition of

that work (1857) he broke completely with the Tübingen tradition, just as he had already renounced the Hegelian philosophy, which had held him captive for a time. In 1846 he became privat-docent at Bonn, where in 1852 he became professor extraordinary, and in 1859 was advanced to a full professorship. In 1864 he was called to Göttingen, where he remained until his death in 1889. As university professor his success was solid, but not at all brilliant until his work on *Justification and Reconciliation* brought him the widest recognition.

Ritschl has been described as a man of medium height, broadly and solidly built, and of more than ordinary physical vigor. His mental alertness, his faculty of swift observation and keen discernment, at once impressed all who met him. He was, however, rather reserved in his ordinary social intercourse. In his conduct of life he was uncommonly faithful and punctual in the fulfillment of all obligations, and he prized in others the like disposition and habit. But he had also certain manifest faults. He was too much inclined to be domineering; in his later years he would brook no contradiction. If even a loyal disciple of his had the temerity merely to point out some historical blunder in his writings, he was apt to be roused to anger. And yet he was a man who could give himself at times very heartily to social merriment. He had an extraordinarily keen wit, but unhappily his wit too often followed a sarcastic bent. Incidentally it may be of interest to know that he was the possessor of a fine tenor voice; on at least one occasion he was brought from Bonn to Berlin to take a leading part in oratorio.

Like every other representative man, Ritschl is not to be understood except in the light of his historical relations. In an eminent degree he was a child of his time. Yet this child of his time was a personality of very marked temperamental individuality, and that individuality was of uncommon importance in determining the character and tendency of his thinking. Ritschl was not only a very vigorous and penetrating intellect, but also—in the larger aspects of his personality—a robust, independent and masterful spirit. He loved intellectual honesty and spiritual sobriety. In particular he showed a temperamental repugnance

to all that was fanciful, sentimental, or strained in matters of religion. The temperamental personal note is clearly discernible in all his thinking. Furthermore, when we pass from the consideration of the inherent character of his theology to the question of accounting for the swift growth and the powerful influence of the Ritschlian school, we are forced to recognize the masterful personality of Ritschl himself as a very considerable factor therein. Not that the school had its roots in any personal fascination of the master. Ritschl's disciples are doubtless quite right in insisting that the school sprang from the powerful impression of the scientific and practical worth of his writings. Nevertheless it is clear that no sooner had the school begun to form itself than the master began assiduously to cherish and cultivate it. But his masterful personality could become a factor in establishing his extraordinary influence in the theological world only when it could assert itself from the vantage-ground of high intellectual accomplishments. For thirty years he had labored as university teacher before the first trace of a "school" appeared. It was in 1876, that is, about two years after the completion of his great work on *Justification and Reconciliation*, that he could greet the first literary token of the upspringing of a Ritschlian school. This token was a little book by Wilhelm Herrmann, then privatdocent in Halle, on *Metaphysics in Theology*. From this time on he strove to build up the school whose spontaneous beginnings had surprised him. And his self-consciousness as head of a school of theologians grew stronger and stronger until the end. Although naturally a broadly social nature, he confined his intercourse in his later years almost exclusively to the circle of his admiring disciples. But since these were men of too much originality and independence to be really dominated by another mind, the master's tranquillity was often disturbed by the frank expression of views not in harmony with his own. Even Herrmann's *Communion of the Christian with God*, the best-loved of all the writings that have proceeded from the Ritschlian school, did not give the master unmixed joy. The very title seemed to him to smack of pietism.

Ritschl's scientific method was peculiarly characteristic of the man. He had nothing of the immediacy of intuition and very

little of the speculative bent of a Schleiermacher or a Rothe. The critical faculty, on the other hand, he possessed in the highest degree. Also he was a very rigorous logician. In these regards he was at least the equal of any systematic theologian of the nineteenth century. Schleiermacher was a far greater genius than Ritschl, but the latter was incomparably the more learned of the two. In certain important respects such men as Rothe, Hofmann, and Dorner were clearly not inferior to Ritschl. But in a certain combination of learning and critical discernment Ritschl had a distinct advantage over every other systematic theologian since Schleiermacher. And now just what is the peculiar distinction of Ritschl's scientific method? Unlike other systematic theologians, he did not separate the critical from the constructive process; he constantly blended the two. "He builds in the very process of criticizing." His criticism is, moreover, very detailed and searching. In it all he never loses the whole from his view, but his method is to proceed from the particular to the universal. This peculiarity makes of a clear thinker a difficult—not to say obscure—writer.

What now was the theological situation that Ritschl faced as he was coming to the maturity of his powers? All the various schools or tendencies of theological thought stood more or less under the influence of Schleiermacher, the great renovator of evangelical theology. Yet unhappily not one of the leaders of thought in this period showed himself able to carry forward the work of Schleiermacher in really adequate fashion. Certain faults in his standpoint and method required correction and the great elements of vital Christian truth in his thinking needed to be brought to a fuller and juster expression. When Ritschl reached the age of thirty-five years, Baur had been for perhaps two decades the bright particular star in the theological firmament. Now, however, his glory was fading. His extraordinary influence had been due not merely to his amazing intellectual energy and productivity, but also in no small part to the fact that the speculative bent of his thinking had been highly characteristic of the time. And now the rapid decline in his influence was due not to any considerable decline in his powers (he was sixty-eight years of age at the time

of his death in 1860), but to the widespread reaction against all (especially the Hegelian) speculation in theology and to the sure progress of a soberer historical criticism which had already seriously shaken a number of his positions. For Baur was a disciple of Hegel rather than of Schleiermacher, and the Hegelian speculations largely controlled his historical criticism. To Baur belongs the great merit of having forced the theological world to take full account of Christianity as an historical problem. But neither his method nor his results have proved satisfactory. But in Tübingen there had arisen another great leader, whose standpoint and tendency were very unlike those of Baur. J. T. Beck, a very independent thinker and extraordinarily impressive personality, had become—even some years before the death of Baur—the great attraction and influence in the faculty. He was a thoroughgoing biblicalist. He renounced all theological speculation, at least in principle; and he made scant use of historical criticism, holding that the grand and simple elements of the biblical testimony are fairly accessible even without elaborate critical research. In Beck's standpoint there was one supreme merit: the powerful insistence upon the biblical testimony as ultimate source of all knowledge of the Christian reality. But there was in it also a very grave fault: so uncritical a biblicalism could never satisfy the scientific interest of theology. In the next place there were certain eminent and influential "mediating" theologians. Some of these (K. I. Nitzsch, Julius Müller, Tholuck) were more biblical, while others (Rothe and Dorner) were more speculative in their tendency. Generally speaking, the mediating theologians stood more in the main stream of the tendency proceeding from Schleiermacher than was the case with Baur and the "liberal dogmaticians who stood about him or with Beck. But in spite of the great gifts and learning as well as the religious fervor of its leading representatives, the mediating theology was generally vague and indefinite in respect both of principles and of method. A fourth important group had its center in Erlangen. Its leader was Hofmann (1810-1877). In the interval between the death of Schleiermacher (1834) and the publication of Ritschl's *Rechtfertigung und Versöhnung* (1870-74), Hofmann's contribution to the advance-

ment of systematic theology was incomparably the most important. Three very significant features characterize his theology. It is in the first place a theology of the Christian consciousness. This principle he derived directly from Schleiermacher, but he was more consistent than Schleiermacher in its application. In the second place he represented the standpoint of a moderate Lutheran orthodoxy. This system of belief he thought to be derivable, in all its essential features, from an analysis of the Christian consciousness. Also in this connection he sought to give due recognition to the significance of the Scriptures as the classic expression of the Christian consciousness. And finally, he introduced into the theological thinking of his time a highly original and fruitfully suggestive conception of historical revelation: Salvation is wrought out in an historical process covering all time (*Heilsgeschichte*). History itself, according to Hofmann, is prophecy, but so also is it fulfillment. Each period bears within itself the germ of promise for the future, while at the same time it is the fulfillment of the promise of past history. The incarnation is, accordingly, only the relative goal of the Old Testament history, for it is also at the same time the promise and prefiguration of the final glorification of believers.

From all these groups Ritschl learned freely, but he could not be wholly satisfied with the standpoint of any. After Schleiermacher, among the theologians of the nineteenth century, he owed most to Hofmann. It was Hofmann's conception of the *Heilsgeschichte* that chiefly attracted him to that theologian; but the attempts to derive Lutheran orthodoxy, or indeed any given system, from the Christian consciousness appeared to him utterly futile. With all its merits, the Erlangen theology seemed to him to involve hopeless incongruities.

But for Ritschl it was not enough to look at the systems of thought of professional theologians; the character of the religious life and thought of the Christian people he held to be of far greater significance. His interest did not lie in the mere formal correction or improvement of scholastic theology. His interest was intensely churchly and practical, and he held that the function of theology was through and through practical. Being persuaded that there

were many sore evils in the popular religious tendencies of the time, he aimed, by means of his theological science, at nothing less than a thoroughgoing reformation of those tendencies. Above all he found in the lay religion of his time two chief tendencies, both of which seemed to him false and injurious. One was a formal, passive, lifeless orthodoxy; the other was a narrow, individualistic, sentimental pietism. And these evils in the religion of the laity he held to be for the most part the natural outgrowth of unsound tendencies in the theology of the time.

Subsequent developments in religious thought have largely justified Ritschl in his complaints respecting the theological situation of that time. It is now almost universally agreed that the liberalism of the period was far too speculative, too rationalistic, and too little controlled by the positive biblical revelation; that the mediating theologians lacked clean-cut scientific principles; that the Erlangen theology in spite of all its merits, had fallen into the snare of a one-sided subjectivism; that the massive biblicism of Beck could not, in spite of its rich suggestiveness, satisfy the scientific demands of the time. It is now generally recognized that most of the schools of religious thought in the third quarter of the last century were still tinged with the spirit of romanticism, a spirit that magnified the importance of feeling to the neglect of history. Then there was the popular theology of the Revival, which was too sentimental and narrowly individualistic. The time was ripe for a new turn in the course of religious thinking.

The task which Ritschl's generation of theologians inherited and to whose accomplishment Ritschl applied himself was (as Rade has pointed out in an article in "Religion in Geschichte und Gegenwart") fivefold. (a) The intrusion of speculation into theology must be overcome. For two generations speculation had luxuriated, but now men of a scientific spirit had grown weary of it. (b) The vague cleverness of the mediating theologians must give place to a rigorous scientific method. (c) A better understanding of Luther must be gained; the real Luther, the Luther of gospel liberty, must be recovered, and the fancied Luther of orthodox tradition must be set aside. (d) The Bible must be restored to its rightful place in the church's thought and life. This,

Ritschl held, neither Hofmann nor Beck had accomplished. (e) It was needful that the practical function of theology in the church be more clearly and effectually recognized.

In relation to each of these points Ritschl was able to render an important service to theology. That service was of a twofold nature; it was both critical and constructive. In both ways his work was important, yet it is the criticism rather than the constructive work that chiefly impresses one. His criticism was not unerring—it was sometimes (as, for example, in his treatment of pietism) strangely one-sided or even unjust, and yet he was perhaps the most penetrating theological critic since Schleiermacher. With some important reservations and exceptions it might have been said of him:

He read each wound, each weakness clear;
And struck his finger on the place,
And said: Thou ailest here, and here!

He undertook to clear the ground and sort his materials before setting about rearing a building. And although it cannot be said that he was as successful in construction as he had been in the critical preparation, still his constructive work was impressive and rich in fruitful suggestions. At the same time, however, it involved some decidedly unfortunate tendencies; certain foreign elements were mixed with the rich body of truth in his theology.

Considered in respect of its deepest intention, the theology of Ritschl must be characterized as *a theology of the historical revelation*. And inasmuch as Ritschl laid an almost exclusive emphasis upon the historical Christ, his theology is to be characterized more specifically as *a theology of the revelation through the historical Christ*. Not as the theology of this standpoint, for the general standpoint held by Ritschl was capable of yielding various systems. Ritschl's standpoint and general method are "immeasurably richer than his system." In fact, few even of his own disciples reproduced the master's system. Taken all in all, the Ritschlian theology, in spite of certain grievous faults, has exerted a wholesome influence upon recent theological thinking. Even though subsequent developments have clearly shown that this theology was itself sorely in need of correction at certain important points,

one ought not to fail to see that in its time it was a powerful factor in the correcting of various unsound tendencies in the theology of the period. By virtue of his special emphasis upon the historical revelation Ritschl became the protagonist in the successful attack upon speculative theology. In his vigorous opposition to the subjectivism of the theology of the Christian consciousness (Hofmann and Frank) he may have gone too far, but even here his criticism was in the main wholesome and necessary. And all must agree that he was right in pointing out the untenability of Beck's position. Also his criticism of pietism, though in some respects so unjust, has not been without its wholesome effects.

Perhaps Ritschl's merit as a theologian lay chiefly at two points. He contributed more than any other man of his century to the true religious understanding of Luther, especially of Luther's conception of the nature of faith; and he insisted that the larger idea of the kingdom of God, and not the pietistic concentration upon the redemption of the individual, is the central thing in Christianity.

In view of these great and now so generally acknowledged merits of his work, the pronounced opposition that Ritschl encountered on the part of a group of men whose general standpoint was nearly the same as his own strikes one as something strange. That a representative speculative theologian like Pfleiderer or a champion of the theology of the Christian consciousness like Frank should vigorously oppose Ritschl's way of thinking was altogether natural. These men knew their fundamental positions to be assailed. But that the biblicalists Cremer and Kaehler should set themselves in array against the Ritschlian theology was to Ritschl himself and to some of his disciples strange and disappointing. The reason of this opposition is, however, not so far to seek, and both Kaehler and Cremer have stated it clearly enough. Although in cordial sympathy with Ritschl's biblical and Christocentric standpoint, these theologians were persuaded that his theory of religious cognition—especially as affected, in its actual application, by his own spiritual idiosyncrasy—had led him to a curtailment of some essential elements of the biblical revelation and to a too restricted conception of the range of Christian experience.

Ritschl's theory of religious cognition is Kantian. It has been much praised and much blamed. Upon the value of this theory both Ritschl and his disciples laid great stress. "Every theologian," says Ritschl, "is, as a scientific man, under the necessity or obligation to proceed according to a definite theory of knowledge, of which he must be conscious and whose right he must demonstrate." It would, however, be unfair to assume, as some of his critics have done, that for Ritschl an epistemological theory was the principal thing. The divine revelation was for him everything, the sole source and object of religious knowledge. The points of interest in his theory of religious knowledge are summed up in his own concise statement: Religious judgments are "direct and independent value-judgments." They are direct and independent judgments because they are based upon the immediate apprehension of the divine revelation and so stand in their own right, requiring no rational or philosophical legitimation. They are value-judgments in contradistinction from the theoretical, disinterested judgments of pure science. The latter have to do with actuality objectively regarded, the former with the practical bearings of actuality upon our personal life. In its intention, at least, the Ritschlian epistemology was designed to serve as a barrier against the intrusion into the domain of religion of matters really irrelevant to it. It is in this sense only that Ritschl would exclude metaphysics from theology. Certainly his position is immeasurably removed from that of the thoroughgoing pragmatists and the adherents of the "Als-ob" philosophy, who are interested only in the use of a religious concept, not at all in the question of the reality of its ground. In its intention, then, Ritschl's theory of value-judgments is wholesome and trustworthy. It is his manner of applying the theory that has provoked so much dissent. And I will record my own general agreement with those who complain that Ritschl applied his theory in so unfortunate a way as to exclude from his system some essential elements of the full biblical revelation.

Before proceeding in the briefest manner to characterize the more recent chief tendencies in theology, indicating especially their relations to the Ritschlian movement, it may be well to sum up

Ritschl's standpoint in his own words. In his "Unterricht im Christentum" he says: "Christianity is not to be likened to a circle with its single central point, but to an ellipse, which is governed by two foci." These foci are the historical revelation in Jesus Christ and the idea of the kingdom of God. These represent, as one may say, the first and the final cause of Christianity. Hence the following definition: "Christianity is the monotheistic, perfectly spiritual and ethical religion, which, based upon the life of its Founder, a life that redeems men and lays the foundation of the kingdom of God, consists in sonship to God, includes in itself the impulse to the loving conduct which aims at the moral organization of mankind, and establishes man's salvation in the filial relation to God and in the kingdom of God." Ritschl judged the purpose of Jesus and the meaning of his life to be the realization of the kingdom of God among men. He laid the greatest possible stress upon the ethical conception of the kingdom of God; the eschatological moment he thrust far into the background.

Within the group of Ritschl's own disciples divergent tendencies early began to appear. Only a few of these men, above all Gottschick, represent an approximately direct continuation of the original Ritschlian tendency. A majority of the more distinguished Ritschlians moved toward "the right." Not, however, in the direction of confessionalism, but in the direction of a fuller recognition of biblical Christianity. This observation applies in various ways and in different degrees to Herrmann, Kaftan, Haering, Kattenbusch, Loofs, Reischle, and Kirn. Farther toward "the left" we find such men as Harnack, Wendt, and Jülicher. At the extreme left we come upon a group of men who, after having stood for a time under the influence of Ritschl, early struck out for themselves a new path, founding the history-of-religion school.

Among the more genuine disciples of Ritschl three attained to unusual eminence as systematic theologians, namely, Herrmann, Kaftan, and Haering. All of these three have criticized adversely some of the positions of the master. Of uncommon force were Haering's strictures on some features of Ritschl's doctrine of the atonement, which he regarded as falling short of the full biblical

conception. On the whole, Haering shows a certain sympathy with a moderate biblicistic pietism. In this regard he stands nearer to Kaehler than to Ritschl. Haering is a theologian of very unusual depth, balance, and "sweet reasonableness." Kaftan's general position is not far from that of Haering; perhaps the most striking difference lies in the fact that Kaftan lays far greater stress than Haering upon the Kantian epistemology. It was, by the way, from Kaftan that Ritschl himself borrowed the term "value-judgments." But of all the disciples of Ritschl representing the field of systematic theology by far the most significant and inspiring was Herrmann (died Jan. 2, 1922). Some of Herrmann's positions are extreme and appear to be anything but impregnable. His famous thesis, for example, that "the inner life of Jesus" alone is the ground of our faith, and that whatever else faith may eventually compass and comprehend—as even so vital a fact as the resurrection of Jesus—is faith's product and not its ground, was challenged not only by a Kaehler but also by such Ritschlians as Haering, Reischle, Kattenbusch, and Kirn. These men have argued that the church never preached and cannot preach a gospel of the inner life of the historical Jesus and stop at that; out of her triumphant certainty she preaches the living Christ, and it is *this* message that awakens faith. But in spite of the vulnerable points in his theology Herrmann has rendered an immense service to Christian thinking in our time. Above all it has been his unceasing endeavor to purge theology of everything that has no essential relation to the Christian's communion with God.

But of all the Ritschlians the most famous is Harnack. He is not only a brilliant historian, but also a manysided theologian. The critical spirit that characterized the Ritschlian movement found in him its greatest exponent. But he cannot be regarded as a genuine continuator of the central theological principles of Ritschl. In his famous lectures known in their English dress under the title *What is Christianity?* he undertakes to determine the nature of Christianity by purely historical means. This is a perversion of the Ritschlian conception of the significance of history for faith and comes very close to the "historism" against

which Ritschl and Herrmann warned. These lectures, when published, immediately called forth a number of replies. Those by Cremer and Loisy are known in English translations; that by Lepsius, which several competent critics have pronounced the best of them all, is little known even in Germany.

It is a mistake to regard the history-of-religion school as an offshoot from Ritschianism. Without doubt Ritschl's emphasis upon history exerted an influence upon the immediate founders of the new school, and it is an interesting fact that these men sat at his feet in Göttingen. But it is certain that they early became conscious of a fundamental difference from Ritschl. Not only the Ritschian concentration upon the person of Jesus Christ but also the position respecting mysticism and metaphysics is repudiated by the history-of-religion school. It is impossible to name any man as the proper founder of the new school, although it is well known that the leader of the little group in Göttingen, who almost from the first consciously regarded themselves as constituting a "religionsgeschichtliche Schule," was Albert Eichhorn. The men of this group drew their inspiration from various sources, notably from Lagarde, Wellhausen, Pfleiderer, and Harnack, but also in a measure from Ritschl. The new movement, which had been long preparing, arrived at clear self-consciousness in the late eighties. And this took place—it is interesting to remember—in Ritschl's Göttingen. Eichhorn, although early removing to Halle, continued in close touch with his friends in Göttingen. In addition to Eichhorn the group in its original compass consisted of Wrede, Gunkel, Johannes Weiss, Troeltsch, and Bousset. All of them have made distinguished names for themselves, although Eichhorn, because of a serious nervous malady, has been able to write but little. Wrede, Weiss, and Bousset died "in the midst of their years"; Gunkel and Troeltsch continue in rich productivity. The latter is the systematic theologian and acknowledged leader of the school. He is a thinker of great energy and fertility, and his interests lie in many fields. He has given almost equal attention to history, philosophy, and theology. Not long before the war he gave up his theological professorship at Heidelberg and accepted a professorship of philosophy (especially the philosophy of re-

ligion) at Berlin. Since the war he has taken no small part in the discussion of the grave political problems of the time. He is a very stirring and suggestive writer, but—unlike Gunkel—he is not a master of form. Here and there in his writings, however, one lights upon a passage that unites richness of thought with a beautiful simplicity of expression.

The history-of-religion school represents the most significant new movement in theology since Ritschl. As yet, however, neither Troeltsch nor anyone else has produced a systematic elaboration of this standpoint. This omission is to be explained by the fact that the whole tendency of the movement lies in the direction of the relaxing or even the dissolving of all dogma. For many years Troeltsch lectured on dogmatics, but the function of this discipline he conceived to be to aid the spokesmen of Christianity in their task of representing the gospel, not the setting up of norms of doctrine. As for the question of the ruling ideas of the school, the following points should be specially noted: (1) The watch-word "Religionsgeschichte" signifies history of *religion*, not history of *religions*. The movement is not an attempt to build up a system of theology by means of a comparison of religions, however useful in a subordinate way such comparison may be. It is an attempt to study religion itself historically and psychologically, and to make the study of Scripture, dogma, and institution tributary to this end. (2) The school rejects every attempt to isolate religion in general or Christianity in particular from the whole complex of human life and history. While affirming the genuine reality of religious experience, it denies its grounding in a special supernatural history. In like manner it rejects the eschatological realism of the New Testament: no full consummation is to be looked for; life must be a perpetual struggle. If the isolation of Christianity in virtue of its supernatural origin must be rejected, so also its isolation from philosophy and the culture and social development of man must be denied. (3) As a corollary of this thesis stands the rather negative attitude of the school toward Christian missions. Troeltsch rejects the doctrine that Christianity in its present empirical stage of development has the vocation to propagate itself universally. Wherever, therefore, any people

has a religion that seems fitted to serve efficiently as an aid to the working out of the higher social functions of the people, let us not disturb them. Such light and truth as they may borrow from us will prove a welcome aid; but to convert them is not our task. It is only in its purest essence that we may affirm the absoluteness of Christianity.

With all that one might repudiate in the standpoint of the history-of-religion school, there is at least one great merit that all must acknowledge. This lies in the convincing clearness with which this group has shown that the essential and ultimate object of our inquiry is religion itself and its development, not its vestments and accompaniments. The "method of the history of religion" has found universal acceptance; with "positive" theologians, however, this general acceptance is joined with a vigorous rejection of the antisupernaturalistic implications of Troeltsch's standpoint. But as a general method of study "Religionsgeschichte" now enjoys universal favor.

At the close of Ritschl's life there were, apart from the budding history-of-religion school, two other noteworthy rival standpoints. These were the "Erlangen theology," represented by Frank and a group of able disciples, and the theology of the so-called biblicists, the chief of whom were Kaehler and Cremer. The older liberalism, though still represented by some individuals of great ability (Lipsius and Pfleiderer), no longer exerted any very considerable influence. And as for the older mediating theology, it was already quite a thing of the past, as was also the biblicism of Beck. Both the Erlangen group and the newer biblicists, as we have seen, opposed the Ritschlian theology. The differences were real and important. And yet, as one views the controversies in the perspective of our present distance, one involuntarily gets the impression that the differences were in reality much less than they seemed.

Frank was a very impressive theologian and he won a goodly number of able disciples to his general way of thinking. Yet it is a highly significant fact that the younger dogmaticians of the Erlanger tradition have, almost without exception, acknowledged the fault of one-sidedness in Frank's subjectivism. This statement

is applicable with special emphasis to Ihmels, at present the most influential theologian of his group. Incidentally it will be of interest to note that Ihmels has resigned his Leipzig professorship and become Bishop of the Evangelical Church in the kingdom of Saxony. Seeberg, the other of Frank's two most distinguished disciples, has not departed so far as Ihmels from the subjectivistic standpoint of the Erlangen theology, although in some other respects he stands at a great distance from his teacher. Seeberg some years ago sounded forth the watchword: "A modern-positive theology." This and Theodor Kaftan's similar call for "a modern theology of the old faith" made a considerable stir for a time. At length, however, it was generally perceived that these very able and stirring theologians had brought forward "no great school-forming new idea." Long before the formal raising of the watchword, representative "positive" theologians had duly emphasized both the necessity and the feasibility of a modern exposition of the old faith. Ihmels' program, though never noisily advertised, is of far greater significance. It has been his aim to unite in his system the subjective moment of the Christian consciousness with the objective moment of the historical, biblical revelation in such a way as to accord the primacy to the latter and yet allow the former its full rightful force. This he felt that Frank had failed to do. In this aim Ihmels is supported by Girsengrohn (his successor in Leipzig), Grützmacher, and Jelke. The last was originally a Ritschlian, a pupil of Reischle's. His turning to Ihmels and Kaehler is significant. It is of interest to know that the influence that led Ihmels to his modification of the Erlangen theology proceeded not from Ritschl but from Kaehler.

Cremer's influence in the last twenty years of his life (he died in 1903) was extraordinarily great. This was, however, due more to the vigor and intensity of his personality than to the scientific quality of his theology. Gradually it became clear that not Cremer but Kaehler was the really great theologian of this group. And Kaehler no less than Cremer was a great personality, even though a less polemical theologian.

Kaehler's relation to Ritschl has been much discussed. He has sometimes been called "a Ritschlian of the right wing." But

the differences are too important to permit such a classification. And Kaehler has made it plain that his agreement with Ritschl at certain important points is not due to any dependence upon that thinker. Like Ritschl he emphasized the historical revelation and the authority of the biblical testimony thereto. Other significant agreements might be noted. But there were some very important differences; the following may be the most noteworthy. Kaehler held that "the *whole* biblical Christ," as distinguished from Ritschl's (and especially Herrmann's) "historical Jesus," that is, the Christ risen and exalted as well as "the Christ of history," is the ground of faith. Ritschl's stress upon the historical and ethical character of Christianity had been so extreme as to result in his thrusting the doctrine of the Spirit into the background and rejecting the idea of a real fellowship with the exalted Christ. Over against this standpoint Kaehler, who on his own part laid great stress upon history and the historical Christ, insisted upon the equal claims of "the superhistorical" in Christianity and the believer's fellowship with the living Christ. He championed "a sound mysticism." Also he contended against Ritschl's doctrine of prayer, according to which the right of petitionary prayer was virtually denied. And finally, Ritschl's over-ethicized theology reduced the eschatological element to the lowest conceivable terms. Against this Kaehler argued very impressively. Viewed in their most general aspects Kaehler's criticisms of Ritschl relate chiefly to two marked tendencies: to effect an unwarrantable reduction and curtailment of the gospel and to put God at a distance from the individual believer.

Kaehler did not become the head of a school in the stricter sense of the term, but he was and in a large measure remains the acknowledged chief authority for a very considerable group of theologians. Also many theologians both on "the right" and on "the left" have acknowledged a large debt to him. In some quarters he has suffered because of a prejudice against the term "biblicist." But Kaehler himself abhorred "an unmediated, unmethodical biblicism"; his has been called "a clarified biblicism." He was a biblicist in the sense that he strongly insisted upon the necessity of basing theology strictly upon the historical revelation

as attested in the Bible and protested against the curtailment of anything that is an essential and organic part of that testimony. But he was at the same time decidedly "a theologian of the Christian experience."

At the time of Ritschl's death in 1889 the third of the three great "newer biblicists," Adolf Schlatter, had already begun to make a name for himself. Since that time his influence has steadily grown. He mildly repudiates the term biblicist as applied to any scientific theologian, and at the same time he frankly confesses his adherence to the standpoint commonly designated as biblicistic. The richness, depth, and suggestiveness of Schlatter's thinking are really extraordinary. His historical method, especially in his *New Testament Theology*, may be justly criticized, but it would be hard to name another living theologian who can help an earnest reader to so many deeper insights into the nature of Christianity as Schlatter is able to do.

Among the theologians of the same group Schaefer deserves special mention on account of his vigorous demand for a consistent theocentric theology. He argues that the whole history of theology from Schleiermacher to the present time has been more or less vitiated by an anthropocentric strain. He particularly blames the romanticism of Schleiermacher and the subjectivism of the Erlangen theologians. But also the pragmatic principle in Ritschlianism is strongly anthropocentric in character. Cremer, too, is anthropocentric in his one-sided emphasis upon sin and justification. Kaehler and Schlatter approach more nearly the height of a genuine theocentric theology but even these betray a vicious anthropocentric tendency.

There are to-day several conservative theologians who do not clearly represent the traditions either of the Erlangen or of the biblicistic group. One of the most noteworthy of these is Stange. He is a very modern theologian, yet in fundamental matters genuinely Lutheran. He opposes the subjectivism of Frank and also the biblicism of Cremer. Kaehler's more circumspect biblicism is not the object of his special criticism. He calls—like others before him—for "a theology of revelation." His method of determining what is revealed resembles that of Ihmels. Stange's

most important work has been done in the field of philosophy of religion. He contends with great clearness and force for the thesis that religion has its origin in a real contact with God and repudiates all subjective-psychological explanations of it. At the same time he denies that pagan religions have what deserves to be called revelation.

The last decades have witnessed a steady growth of the influence of modern psychology upon the development of systematic theology. In Germany that influence has as yet been far less significant than it has been in America. And yet it is only in Germany that a really important attempt has been made to work out a system of theology on the lines of "the psychology-of-religion method." This attempt has been made by Wobbermin; two of the projected three volumes of his work have been published. It is of interest to note that Wobbermin is anything but an extremist in his application of psychology to theology. Once a Ritschlian, he still holds fast to the primacy of historical revelation; Christianity is for him no mere subjective system of feelings and ideas; but it is psychology which for him affords the key, the method for a valid science of religion.

Two other theologians in Germany to-day deserve very special attention. These are Otto in Marburg and Heim in Tübingen. Heim is at present unquestionably the most popular teacher of systematic theology in Germany. There is a "Heim movement," a school of Heimists. But it is Otto who has scored the greater literary success. His *Das Heilige* has reached its eighth edition within about five years of its first appearance, charming and instructing thousands of readers.

Otto (born in 1869), having stood for a time under the influence of the Ritschlian theology as represented by Haering, later, with Bousset and others, espoused the Kant-Friesian philosophy of religion. But this his new standpoint proved to be one that admits of a very different development from that of Bousset. While the latter soon reached a position not far removed from the older rationalism, Otto came at length to be a vigorous contender for the right of "the irrational" in religion. By the term irrational he meant not that which stands in contradiction to

reason, but that which stands apart from and independent of reason. His book on *The Holy* has no tendency to deny the rational element in religion; its aim is to show the place and the mutual relations of each of the two moments, the rational and the irrational. And Otto ascribes to the irrational moment the primary significance. Religion springs from the immediate sense of "the numinous," the divine presence, the holy. The Ritschlian philosophy of the origin of religion as the answer to a primary ethical need is very effectually overcome by Otto, and that, too, without denying the validity of the Ritschlian argument within certain limits. At a certain level of moral and spiritual development an essential function of religion doubtless is the satisfaction of a profound ethical need. But the Ritschlian view of religion as having in the ethical interest both its origin and its goal has failed to satisfy the leading thinkers of the present day. No such person denies the essential relations subsisting between religion and ethics, and most would freely allow that the domain of religion must somehow include all that belongs to ethics. But the opinion seems now to prevail that religion stands in its own right, independent not only of philosophy but also of ethics. And as for Otto, it will be of interest to note that he is striving to make his view as serviceable as possible in the life of the church. Believing that religious instruction must be relatively powerless that is not undergirded by a sense of the gracious presence of the living God, he is doing much to inspire the clergy with a desire to do what they can for the deepening and enrichment of the spirit of worship in Christian congregations.

Karl Heim emphasizes the essential irrationality of religion even more strongly than Otto, but he does it in a different way. All actuality, he declares, is in the last analysis irrational or extra-rational. The givenness of the actual signifies for us that the one thing needful is not a rational explanation, but a right and effectual personal adjustment. In our given situation, which is our *Schicksal*, our destined lot, the question with which each is confronted is: What shall I do? Now Heim is no romanticist in theology, opposing reason with feeling. Rather he uses reason as the effectual weapon against rationalism, showing the utter

inadequacy of reason to give an answer to the question, What shall I do? We find ourselves "in the deepest need," both intellectual and moral. Intellectually regarded, our world has no clear meaning until Jesus Christ supplies the key. Morally regarded, our state, as individuals and as a race, is hopeless except as Christ supplies the needful spiritual help. Everything then depends upon our making an unconditional decision for Christ. This decision is possible by virtue of a spiritual intuition of the manifestation of God in Christ. Heim's theology is an interesting combination of a conservative biblicism and a startling modernity. He regards himself as being in general a continuator of the main tendency of Kaehler's theology. But the marked originality of his method has made him the founder of a new school.

It would be an interesting but difficult task to inquire into the influence of Ritschl upon recent theological development outside of Germany. In the present connection a very few observations must suffice. It is well known that several leading British theologians were much influenced by Ritschl. One of the earliest to propagate Ritschlian ideas in Great Britain was William Robertson Smith. It was then at his suggestion that P. T. Forsyth went to Göttingen to hear Ritschl. Forsyth was always grateful for what he learned from Ritschl, though his own position remained more conservative than that of Ritschl. The British critiques of Ritschlianism, with the exception of Orr, were for the most part appreciative. Yet both in England and America the Ritschlian influence, because of a false perspective, has generally been not very gratifying. It is a perversion of the Ritschlian principles that has so often led to a more or less agnostic theological pragmatism. In France the symbolo-fideism of Sabatier and Ménégoz was a movement akin to Ritschlianism, and in part influenced by it. But the French movement was more extreme than Ritschlianism and was unfortunately tinctured with romanticism.

Ritschl has sometimes been referred to as a theologian for a time of distress. The curtailments with which he is charged are to be explained in the light of that fact. Curtailments are an evil, but the casting out of superfluous ballast is a good thing, and Ritschl doubtless intended only the latter. A theologian for a time

of distress may win a great success for the time, but a new age must then seek a new leader. In the present instance the new leader of equal force has not yet been found, but there is an astonishing movement back to Schleiermacher; he is more studied and written about to-day than any German theologian except Luther. Among the newer men it may be that someone—possibly Heim—will yet attain to an eminence comparable with that of Ritschl in his time. In the meantime the Ritschian influence in the modified form as represented by such men as Stephan, Bornhausen, and other disciples of Herrmann or Kaftan or Haering, remains a noteworthy factor in present-day German theology. But even these men clearly recognize certain limitations of Ritschl. They are not unmoved by the great modern revival of mysticism, but they rightly repudiate certain types of mysticism. Ritschl's suppression of petitionary prayer and his denial of an immediate relation of the individual to God they frankly repudiate. For they perceive that these positions of Ritschl signified the letting-go of elements of essential value. And they see how perilous it is to subordinate religion to the ethical, even though the ethical be conceived as having all the breadth and richness of the kingdom of God. The fundamental conception of Christianity that widely prevails to-day is far richer and more vital than that of Ritschl. Christianity means an immediate personal relation to the living God as made possible through Jesus Christ. And that relation, while including within itself every ethical meaning and value in life, is as much more than morality as the law of the spirit of life in Christ Jesus is more than all our ideals and endeavors.

CLIMBING ABOARD A MOVING WORLD

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Not long ago I came upon three ministers engaged in that favorite Monday morning occupation, dissecting the ministry. They were enjoying themselves, but, to the onlooker, it did not seem that they were getting very far. Agreement was general that there was something wrong with the patient. But a common diagnosis did not appear. Listening awhile, it struck me that much of the trouble arose because the practitioners had in mind no clear idea of what the patient would look like were he in proper health.

"What," I therefore asked them, "is the minister's job to-day?"

"The modern minister," instantly replied the stout one, whose pulpit manner has impressed many a committee in search of a new preacher, "the modern minister should be the voice to which men in this distracted period will listen, interpreting the age to itself."

"No," shot back the slight, nervous one, whose gift of epigram adds to his real powers of insight, "the work of the minister is to interpret the ages to the age. If he does that, this present age will come to understand itself."

"Rats," snorted the tall, powerful one. "You fellows are indulging in a bunch of glittering generalities that don't mean anything. Get down to cases. What does the modern church want of its preacher? I've got that kind of a church, and I know. The modern church wants a minister who is part organizer, part executive, part preacher, part civic leader, part educator, and part financial wizard. He must be able to do just about everything, and do it all pretty well. Some churches will provide staff for details, but the minister must be able to get the work out of the staff. Now tell me, leaving out the highbrow generalizations, isn't that the job they put up to the modern minister?"

Of course, the stout preacher and the slight preacher refused to allow their answers to be ruled out, and when I left, the argument was still in progress, and agreement still out of sight. Nor am I one to judge between them. But, whichever one was right, or if they were all right (as I suspect), one fact is beyond denial, namely, that the minister's job just now is a hard one. The landscape is not cluttered over with the figures of those who are making a conspicuous success of it.

The ministry comes near to presenting a pathetic aspect these days. It is full of good men, earnest men, men who give every evidence of a sincere desire to lend a hand in the salvation of society from the quagmire into which we have fallen. But, with only a few exceptions, these men, with all their ordinations and all their training, seem tied by bands of futility. They go peering about, apologetically, like near-sighted strangers lost in a crowd.

The church naturally suffers with its ministry. "In their attitude toward the church," begins an article in a magazine that came to my desk this morning, "thinking people nowadays fall into three classes; their feeling is one of ridicule, or pity, or indifference, and the worst of these is indifference." And if you will analyze those three emotions—ridicule, pity, indifference—I think that you will agree that they are most easily called forth at sight of what is interpreted as timidity.

The church is held to be timid, and the ministry discounted for the same cause. Yet when you consider the thing that the minister is called upon to do, you may not wonder at his hesitation.

For two hundred years the Christian ministry lived in a fairly fixed world. The Catholic priest on one side, the Protestant pastor on the other, both had their standards of authority, their doctrinal formulas set forth in words with an accepted content, so that both could hold close grip upon their world. But a little more than fifty years ago the world started running away from them. Faster and faster it whirled into strange orbits, until the World War knocked off the last brake.

And now the minister stands, in the presence of this moving world, alas, too often, beside it rather than on it, and wondering, a bit pathetically, how he can ever climb aboard. Here is the

train, the world. Here are the coach doors, open. But the train is moving already, and gathering speed. Dare he make the leap aboard? And, if he dares, how is he to do it in safety? For there is an art, as any railroader and most commuters can tell you, in jumping aboard a moving train. And certainly there is an art, known to but few, in landing in safety on a moving world.

How is the minister to climb aboard this moving world? In many ways. For one thing, by proper reading. It is astonishing how many are the titles on the lists of the publishers that are designed to make the conditions, tendencies and spirit of this world, in whole and in parts, known. Increasingly are there appearing facilities for the placing of knowledge of these books at the disposal of all who desire it.

England has long enjoyed competent book reviewing. The United States is just beginning to possess it, but the supply is already surprisingly ample. In and about New York there are several newspapers that make an effort to give sincere reviews of most of the significant volumes from the publishers' general lists. The same thing is, I am informed, true of at least one newspaper in Boston, one in Philadelphia, and two or three in Chicago. As to conditions in other cities, I am ignorant. To those outside the territory of these papers, one is justified in recommending the *Literary Review* published every Saturday by the *New York Evening Post*, which is mailed separate from the rest of the paper to subscribers in almost every State and many foreign countries.

Beyond the review columns of the dailies (which should always be read with reserve until the policy of the paper is proven sincere) there are the reviews in the numerous weeklies, and in many of the monthlies. On the whole, these are of more value than the notices in the newspapers. There are one or two monthlies, of which the *Bookman* is the leader, entirely given to a review of the book market. And I find myself coming month after month to the *Atlantic Monthly*, not so much for the reviews printed there (although those reviews are of value), as for the extensive listing of publishers' announcements, that most fascinating of all advertising.

Beyond the reviews and the advertisements the minister, in

his search for those books that will put him aboard this moving world, should make friends with the libraries. Modern librarians may be among the most useful of public servants. Many of them will do more for the minister, in suggesting significant reading, than any reviewer. And the facilities of the libraries will go far toward making available those volumes that few ministers can afford to purchase.

What sort of books should the minister read? If he really is determined to climb aboard this world I believe he should read books of all sorts. Novels? Certainly. Economics? Politics? Psychology? Sociology? All of them. Plays? Yes, some of them. Theology? That I take for granted. Poetry? Some of it you dare not pass by. Science? Surely. In truth, it is hard to think of a single type of book that the public is buying with which the modern minister should not be familiar.

One reason for the minister's present plight is his failure in the past to do a lot of "general" reading. Church authorities must shoulder some of the responsibility here. Prescribed lists of books, held within a necessarily narrow range, have given the idea that all the minister's reading is necessarily narrow. The publications of denominational houses have not, in the past, always helped to dispel this idea. They are doing better nowadays.

Once upon a time there was a missionary in—well, never mind just where. And this missionary went to a summer resort where, in company with a lot of other missionaries, she got a certain sort of religious reaction. And under that influence she resolved not to read any book but the Bible and not to sing any songs save hymns for a year. Now, in the mercy of providence, it happened that this girl was under the direction of one of the wisest bishops of the Methodist Episcopal Church. So that bishop, hearing of that resolve, ordered a bookstore to send her a dozen of the latest novels, and then, as her bishop, ordered her to read them. It was episcopal autocracy of the rankest kind. I presume such a use of authority ought to be denounced in every Conference in Methodism. But it saved that girl to a career of useful service.

That was an extreme case. But the extreme cases make the clearest illustrations. What I am trying to suggest is that any

religious worker who wants to get aboard this moving world will do well to begin by reading extensively and omnivorously.

After one has considered the reading of books, it is necessary to treat the matter of periodicals. This world is moving so fast that it has gone by before a lot of books ever get off the press. There is not, so far as I know, a book in print giving an adequate treatment of the situation as it now stands in China, India, Russia, or the Near East. Periodicals the preacher must read, but *what* periodicals, and *how*?

Let us deal with the hardest question first, the minister and his daily newspaper. The minister has his daily newspaper, and doubtless feels that he must have. But the daily paper, while indispensable, is beyond question one of the most dangerous instruments in our American society.

A couple of years ago I was discussing the building of a better world order with a member of the editorial staff of one of New York's best known newspapers. "How are we to get it while the newspapers are conducted as they are?" I asked.

"The newspapers?" he retorted. "The only way we'll ever get a better world will be to suppress every newspaper for at least twenty years!"

Of course, that is only the hyperbole of informal conversation. But it gives an index of the way in which well-informed journalists regard their own profession. I presume that there is not a newspaper in the world to-day that can be read with absolute trust. Nor will there ever be. Some of them are trying hard to insure the accuracy of the material that they print. Others—and often these rank high in public esteem, some higher than they deserve—do not try so hard.

To understand this present world the minister must know what is going on in all its parts. But the foreign news of the newspaper is not something that, with some exceptions, it controls. The American newspaper buys its foreign service from some agency, perhaps the Associated Press, or the United Press, or the Public Ledger service, or the Hearst service, or some other. That service has its men in important capitals, but it cannot pretend to cover all the spots on earth where news breaks. Hence, it

buys much of its news from other sources. And these other sources are frequently anything but unbiased.

For example, a few years ago the Reuter agency, the largest of the British agencies, with which the Associated Press works in close concord, made an agreement with the Kokusai agency, the official Japanese agency, whereby the Reuter correspondents were withdrawn from Japan, and Reuter disseminated the Kokusai reports of Japanese events as its own. To this day it is probable that the public served by the Reuter cables (which means the British colonies as well as England) does not dream that, when it reads of political or other occurrences in which Japan is involved, it is reading an interpretation that originated in a semi-official department of the Japanese government itself.

Most of the European agencies are subsidized by certain governments, just as many European newspapers are the secret possession of political groups. And the minister who seeks to find a real picture of this moving world in his newspaper will need to spend months, even years, checking up on the items that are printed, until he unconsciously gives to each the discount that its source requires. This is not an easy thing to do. But it is a necessary thing, and it can be done.

Even more necessary is it to study the particular paper or papers that the minister habitually reads. After all, a newspaper is just the projection of a man or a corporation, and after that man's point of view is known, or the allegiances of the corporation discovered, it is not hard to measure the size of the pinches of salt with which the paper's contents are to be swallowed. Most newspapers require much seasoning.

It is not so much in the editorials that the modern newspaper attempts to put across its bias. The editorial page is an avowed expression of opinion, and therefore discounted. But the dirty work comes when the head-writer gets in his art. Most people get their impression of the contents of a newspaper from the headlines. Almost no busy man reads his paper through. And newspaper owners do not hesitate to build their headlines so that they give an impression that is often unwarranted even by the articles printed beneath them.

Two or three years ago two responsible American journalists analyzed the treatment of Russian news by what is probably the most reputable daily in this country. They paid no attention to editorials, for they acknowledged the right of the editors to think as they pleased and write as they pleased, editorially, on the Russian situation. But they showed how, by subtle shades of phrasing in headlines, by "playing down" this dispatch under small headlines, and "playing up" another dispatch under large, this newspaper had given its readers a totally misleading impression of what was going on in Russia. It had pushed its readers off, rather than helped them on, this moving world.

The minister who is going to use the daily newspaper at all must resolutely take the time to be sure he knows what its dispatches really say, and not what the head-writers interpret them as saying. Then he must form the habit of asking, "Where did this originate? Just how responsible were the witnesses? What is the probable story back of it?" And perhaps, at last, in despair, he will reach the point where he believes nothing he sees in print, at least without overwhelming corroboration.

Much better is the condition when you pass into the field of the weeklies and monthlies. The minister who wants to understand his times dare not neglect these. They are of all kinds, and naturally he will read those that most attract him. I cannot forbear from saying a word about the value of the liberal weeklies.

The emergence of the liberal weeklies is an indication of the decrease in confidence in the dailies. Nor are the liberal weeklies to be swallowed without inspection. I find it necessary to disagree with much that is in a paper like *The Nation*, for example. But I would not, because of that, deprive myself of the invaluable documents printed weekly in its International Relations Section. I know that the philosophy of many of the writers for *The New Republic* is not mine, but I will not, for that reason, turn my back on the best informed discussion of foreign political events that I have found in America.

To the side of these American liberal weeklies there has recently come another of almost greater value, the weekly edition of the *Manchester Guardian*. And, personally, I find something I

do not find in any of these in *The Living Age* and (in an entirely different realm) in *The Survey*.

Of the monthlies, you pays your money and you takes your choice. Some of them—particularly, I should say, *The Atlantic* and *The Century*—are of peculiar value in giving touch with the present world. *The Review of Reviews* and *World's Work* also have a contribution to make. This new magazine, *Our World*, starts out valiantly to do service in the very line we are considering. And we who have had touch with the Far East never tire of recommending Asia to our friends. This is not, of course, a complete list. It is not a list that every minister will adopt, nor should. The man who wants to get aboard the world will have to do his own choosing. And it is his good fortune to have so wide a choice.

I have not said anything about religious journals. I do not know that I need to do so. Intentionally I will omit any reference to the denominational press, taking it for granted that the minister is familiar with what that offers. I am not sure, however, that all are familiar with such a quarterly as *The International Review of Missions*, or its more popular monthly companion, *The Missionary Review of the World*. The former is peculiarly keen in its appreciation of the relation between the world's political and social problems and the outreaching of the Church to new lands.

Many ministers will find a broadening of horizon in *The British Weekly*, that mouthpiece of the free churches of England, so magnificently edited by Sir W. Robertson Nicoll.

So it seems clear that the minister who wishes to climb aboard this moving world must make his first effort through wide and adventurous reading. Then let him travel.

Why that wonderful sixteenth century that we call the Age of Discovery? Because of those eleventh and twelfth centuries, when priest, knight, yeoman, even the little children, lured by the Holy Sepulcher, traveled. It was impossible for Europe to think in terms of petty principalities after its eyes had seen the empires of the East, and an entirely new world resulted within a few generations.

This is the day of all days in which the minister should travel. First-hand contact with the buffeted, bewildered peoples who fill this globe will save him from a lot of the hazy and stereotyped thinking about "foreigners" that has stood so long in the path of international understanding.

Nor is travel as difficult as many conceive. To the man who does not demand de luxe accommodations, who is willing to eschew the tourist hotels for the sake of rubbing up against the real life of the people, it is often possible to spend a month or more in some new environment at a cost not much greater than that of staying at home.

Even when the cost requires sacrifice, the preacher can ask himself whether any other expenditure will give greater returns in fitness for his task. A little self-denial should make it possible for five thousand Methodist preachers during every quadrennium to see at first hand the life of some other nation. Examination will surprise many ministers who have regarded the possibility of travel as so remote that they have never inquired as to the actual costs.

It is possible to travel at home. Not into other countries, geographically speaking, but into uncharted realms of human living. Every minister knows how easy it is to spend his time in contact with a very limited group of folks—the people in his constituency. It would be a good thing for many a preacher to neglect the president of the board of trustees and the president of the Ladies' Aid Society for a couple of weeks, and achieve some measure of intimacy with the president of a union local, or a self-supporting young business woman of the type that seldom appears in his congregation.

One of the pathetic things during the war, it seemed to me, was the large amount of writing, in the religious press, by chaplains and other preachers in khaki, concerning the point of view of the man outside the church. Not that it was not a good thing for them to discover that point of view, but that it took an earthquake of such proportions to shake them out of their complacent ruts into a place where they had to learn that there were huge masses of men—the sort who are doing a large part of the work of the world—with a point of view that they had never known

existed. And they thought it necessary to rush to their brethren who had stayed at home with news of their discovery. Evidently, they did not believe that their brethren knew these men outside, either.

When we recall the personal contacts that Jesus established in that little bit of a bigoted stretch of country in which he lived (we don't really recall them, except in a literary sense, for our imaginations are simply not up to thinking of our Master as running around with a lot of grafting politicians, loose women, and community black sheep) we realize how vast a difference there was between him and the usual preacher. If Jesus had been living in New York a dozen years ago I am sure that he would never have been content until he had struck up a friendship with Big Tim Sullivan, that overlord of the East Side, who made his money in devious ways, and spent it on free ice and free milk and free shoes for the poor. But it is not in the records that many clergymen made the effort to understand their city-world that would have required gaining the confidence of Tim Sullivan. Theodore Roosevelt did.

Any minister who has the slightest desire to know what sort of a world this is to-day will never be content with a restricted group of personal contacts. He will never find authority in this day until he can cease to speak pontifically of "problems," and show that he comprehends those problems in their human aspect. Lynn Harold Hough, with his touch with men who have defied the dicta of society, is a shining example of the minister who can testify to the truth of this.

Somewhere in any paper directed mainly toward Methodist ministers, it should be said that one of the best ways now open to the preacher by which to broaden his outlook, prepare him for new contacts, and lift him aboard this moving world, is to enroll him in the membership of the Methodist Federation for Social Service. I will not extol the features of that membership at length, for fear that the editor will accuse me of trying to put over a free advertisement. It is enough to say that, when a man comes to it asking for a point of contact with this age, it has great things to offer him.

Of course, such things as have been suggested here are of no value unless the minister possesses an open mind. The traditional Scotchman who was open to conviction, but yearned to meet the man who could convince him, was doomed to spend his days in a Scotch world. The preacher who formed all his opinions before he left school, and glories, like Rome, in his unchangeableness, has no chance to get aboard a world that is changing every half hour.

And, after he has once managed to scramble aboard, he will find that his seat is far from secure. So dizzy is the pace at which the world is whirling that any man is sure to be thrown off who does not continue the process by which he gained his place. For here is the place at which our analogy with a train breaks down. Once aboard this present world, we cannot sink into an upholstered seat and watch, without effort, the landscape pass by. Ours is an Alice-in-Wonderlandish sort of a train, and once we get aboard we must keep up the mad gallop ahead that put us there.

It may be said that this will take time and effort. It will. It will take more time and effort than one preacher in a hundred is now devoting to this side of his ministry. But it all comes back to the question as to what the minister must do to make his ministry felt in this present world. If he must show at least an acquaintance with, if not a mastery of, all its elements, what effort less than this will enable him to face his own conscience?

BACK TO METHUSELAH: A DRAMA OF PERSONALISM

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MANY reviews have appeared since the publication of Bernard Shaw's *Back to Methuselah*, but none, to my knowledge, has stressed the dominant note of personalism which pervades the entire drama. Some have emphasized the doctrine of evolution set over against the Darwinian type of evolution which Shaw seeks to demolish. Others are concerned with the political views of Burge and Lubin, who are really Lloyd George and Asquith in disguise. Still others are interested in his unique doctrine of longevity. It is our purpose to indicate the personalistic philosophy in the drama and to refer to other themes only in so far as they are related to the teaching of creative evolution, which is closely allied to personalism.

Let us state briefly the philosophy of personalism with some historical applications and then let us see whether Shaw's play conforms to this teaching and is, in reality, a dramatic presentation of personalism.

As a doctrine of knowledge personalism holds that the mind is not a *tabula rasa*, according to Locke, upon which the outer world registers what comes to it. It maintains rather with Kant that "the understanding makes nature."¹ This doctrine was proclaimed in the last quarter of the eighteenth century, when Rousseau, Gibbon, and Smith wrote their monumental works and the Declaration of Independence set forth its views of freedom and equality. Modern history is simply the recital of emancipation from the fetters of social, political, intellectual, and spiritual enthralldom. This era has witnessed the freedom of the slave, the resistance and overthrow of tyrannical government, the betterment of social conditions, the equality of woman, and the growing democracy of all mankind. The marvelous progress in every field of human endeavor during the last century, especially along in-

¹Bowne, *Theory of Thought and Knowledge*.

dustrial and commercial lines, but also in the intellectual and spiritual life, has been due to the modern view that man is active rather than passive, the arbiter of his own destinies rather than the victim of blind and mechanical forces working upon him from without. This new doctrine of sociology, economics, religion, and philosophy has changed the world in its every aspect; and, instilled into the very life-blood of the people, is working the elimination of all evils and the amelioration of all inequalities and injustices. Our nation was born in the transitional period between the old philosophy of passivity and the new philosophy of activity, and the fact that our national life has been dominated by this latter philosophy accounts, in large measure, for our phenomenal growth and progress.

As a doctrine of reality personalism holds that reality is personal rather than impersonal. It maintains that reality is that which lives, thinks, wills, acts, and abides. It finds room for the freedom of the will, for the activity of the mind in knowledge, for the great fact of permanence as well as for unlimited progress and development. It affirms the sacredness of personality and declares truth to be personal rather than abstract in its essential nature. "I am the Way and the Truth and the Life."²

Now our interest in *Back to Methuselah* is not to discuss this work as a drama, nor to determine its style and literary qualities, but to point out that Shaw's philosophy, beneath all the fantastic imagery and grotesque setting of the play, is essentially the philosophy of personalism. Shaw's philosophy is preeminently one of being. His great insistence is upon life, longer, larger, richer, more abundant. In his Introduction, referring to the Darwinian philosophy, he declares: "We were intellectually intoxicated with the idea that the world could make itself without design, purpose, skill, or intelligence: in short, without life."³

Speaking of Lilith, the mother of Adam and Eve, he says: "I brought life into the whirlpool of force and compelled my enemy, Matter, to obey a living soul. But in enslaving Life's enemy I made Life's master; for that is the end of all slavery;

²Brown, *Metaphysics*.

³P. lii, Introduction. All references are to Shaw unless otherwise stated.

and now I shall see the slave set free and the enemy reconciled, the whirlpool become all life and no matter. . . . Of life only is there no end."⁴ Shaw asserts that the scientific effort to find life has failed, for the investigators "overlook the element of life which makes all the difference between a mixture of salts and gases and a living organism."⁵

Thought occupies a prominent place in Shaw's philosophy and the will occupies the central authority. His advice is to fix the mind on a thought and then to achieve it. "The driving force behind evolution is a will-to-live, and to live, as Christ said long before, more abundantly."⁶ "We are continually urged upward by a driving force called the Will of God."⁷

In Part V we see Shaw the philosopher giving a splendid imitation of Rodin's "Thinker," for he is in his most reflective mood. Here he beholds the world in 31,920, in which thought reigns supreme. "Nothing remains beautiful and interesting except thought, because the thought is the life."⁸ And he carries this idea to an extremely idealistic plane. "The day will come when there will be no people, only thought. And that will be life eternal."⁹

Shaw finds no trouble in reconciling the facts of permanence and progress, but his great emphasis is upon the progressive expression of life. To his mind there is no conflict between the static and the progressive elements in society. Burge stands for progress and Lubin for permanence, but later in the play Shaw merges the two characters into a dual personality and in this way effects a reconciliation between apparent contradictions. Burge, addressing Lubin, speaks of "the great movement of mankind, the giant sweep of the ages."¹⁰ Conrad, the biologist, affirms the permanency of life. "The Eternal life persists; only It wears out Its bodies and minds and gets new ones, like new clothes."¹¹

In Part IV the Elderly Gentleman, employing a Pindaric figure, regards "civilization and learning, art and science, as an everburning torch, which passes from the hand of one generation to the hand of the next, each generation kindling it to a brighter,

⁴P. 300. ⁵P. 260. ⁶P. xxxiv. ⁷P. xxxiii.
⁴P. 291. ⁵P. 290. ⁶P. 67. ⁷P. 85.

prouder flame."¹² In the same vein he speaks of "the great march of Progress." "Mankind gains in stature, from generation to generation, from epoch to epoch, from barbarism to civilization, from civilization to perfection."¹³

The dramatist refutes the Darwinian type of evolution with great vehemence and yet, in fairness, he admits that much evidence can be presented to substantiate Darwin's claims. The fact is that either side may say anything it pleases, for neither is able, with the evidence available, to put the other to rout. Shaw appears to approximate Bowne's views on evolution. As a tentative description of the order of creation it is interesting, but as an explanation of First Causes it is futile and harmless. In other words, its description of the phenomenal order has some value, but as a doctrine of causation it is misleading and untrustworthy.¹⁴

Shaw's evolution, like that of Bergson, is creative. Strange it is that he makes no reference to Bergson's *Creative Evolution*, although he uses this phrase and also *élan vital* several times in the Introduction and in the course of the play. He makes his appeal to the inherent creative facts rather than to the exterior selective facts in evolution and upon this interpretation he bases his argument for the further development of the race. Both the Brothers Barnabas believe in Creative Evolution. Conrad, the biologist, says: "Ever since the reaction against Darwin set in at the beginning of the present century, all scientific opinion worth counting has been converging rapidly toward Creative Evolution."¹⁵ Franklyn, the churchman, further reflects: "Poetry has been converging on it: philosophy has been converging on it: religion has been converging on it. It is going to be the religion of the twentieth century: a religion that has its intellectual roots in philosophy and science just as medieval Christianity had its intellectual roots in Aristotle."¹⁶

Bowne shows that the lack of philosophical equipment thirty or forty years ago explains the flurry over evolution, the transformation of species, and the reign of law. "The new wine of science and evolution went to the head and produced many woes

¹²P. 184.

¹³P. 184.

¹⁴Bowne, *Personalism*, p. 242.

¹⁵P. 91.

¹⁶P. 91.

and more babblings."¹⁷ "The truth about man had been found out, and the truth was that instead of being a child of the Highest, he is merely the highest of the animals, having essentially the same history and destiny as they—birth, hunger, labor, weariness, and death."¹⁸ "We are not simply the highest in the animal world; we are also and more essentially children of the Highest. This is the true evolution. Man is making, he is not yet made."¹⁹

So far as the Brothers Barnabas are concerned no conflict exists between science and religion. One discusses the problem of life from a scientific angle and the other from the theological angle, but neither finds lack of unity and purpose in the scheme of things. Such an attitude is sane and wholesome when we consider the wrangle between these factions at the close of the last century.

In dealing with the problem of life Shaw regards the function of science as essentially descriptive and openly and honestly neglectful of the soul reality which lies outside its legitimate province. Conrad, the scientist, has the good sense to realize that "the Fall is outside Science."²⁰ The Elderly Gentleman admits that science has increased our knowledge, but he is unwilling to grant that it has brought us nearer to life and consciousness.²¹ At the present time there is a clearer understanding of the business of science and the business of philosophy, especially metaphysics. Science has been "taught its place,"²² while a quarter of a century ago science usurped its proper sphere and endeavored to inform us what life is. To-day it is content to describe the phenomena of life, making its contribution to philosophy and rightly allowing philosophy to attack the problem of life and its essential nature.

Shaw endeavors also to clarify the problem of religion. He feels that the true scientist will find room for the contentions of religion and that even belief in the Holy Ghost and the Will of God may be the most scientific of all facts.²³ Darwinism had crushed out all the finer capacities of our best nature, including pity, loyalty, and fellowship.

"Miserably as religion had been debased, it did at least still

¹⁷*Personalism*, p. 10. ¹⁸*Personalism*, p. 11. ¹⁹*Personalism*, p. 300.
 sp. 86. sp. 180. sp. 182. sp. xxxiii.

proclaim that our relation to one another was that of a fellowship in which we were all equal and members one of another before the judgment-seat of our common father. Darwinism proclaimed our true religion is that of competitors and combatants in a struggle for mere survival, and that every act of pity or loyalty to the old fellowship is a vain and mischievous attempt to lessen the severity of the struggle and preserve inferior varieties from the efforts of Nature to weed them out."²⁴ Shaw's conception of religion is decidedly individualistic. "Protestantism was a movement toward the pursuit of a light called an inner light because every man must see it with his own eyes and not take any priest's words for it or any church's account of it."²⁵

During the course of the play Shaw pays his respects to the Bible and Christ. He believes that the account of Creation has not been superseded by any modern discoveries and that Christ is still the goal and the ideal of human effort. Franklyn says: "The most scientific document we possess at present is, as your grandmother would have told you quite truly, the story of the Garden of Eden."²⁶ Pygmalion adds his word of testimony to the credulity of the Scripture record: "One of the very oldest documents we possess mentions a tradition of a biologist who extracted certain unspecified minerals from the earth and, as it quaintly expresses it, "breathed into their nostrils the breath of life. This is the only tradition from the primitive ages which we can regard as really scientific."²⁷

In the introduction Shaw declares: "The driving force behind Evolution is a will-to-live, and to live, as Christ said long before, more abundantly."²⁸ He also speaks of "Christlike principles"²⁹ governing the course of our conduct.

The conflict between materialism and the spiritual view of life is strikingly set forth in the struggle between Cain, the digger in the soil, and Abel, the hunter.³⁰ Here is a contest between brute force and the force of the spirit and is in reality an epitome of the world struggle between these opposing elements. Cain is the challenger of all that is peaceful and serene, a creator whose will it is that there shall be war and hate and extermination,

²⁴P. lix. ²⁵P. lxxii. ²⁶P. 84. ²⁷P. 260. ²⁸P. xxxiv. ²⁹P. 186. ³⁰P. 21.

while Abel is the upholder of peace, happiness, and fellowship, of all that is highest and best in human achievement. In a similar manner the conflict between life and matter is described in one of Bergson's essays.³¹ Later in the play Napoleon represents brute force, but even he himself realizes that men are superior to mere things. "It is the only thing that matters: the value of human life is the value of the greatest living man."³²

A personalistic interpretation of life pervades the play, for the soul is regarded as real and the body as ephemeral. "My body is dust, madam: not my soul. What does it matter what my body is made of? the dust of the ground, the particles of the air, or even the slime of the ditch? The important thing is that when my Creator took it, whatever it was, he breathed into its nostrils the breath of life; and Man became a living soul. I am not the dust of the ground: I am a living soul."³³ And, again, we read from another witness: "This is my body, my blood, my brain; but it is not me. I am the eternal life, the perpetual resurrection."³⁴

Shaw has a wholesome view on the subject of relativity. We do not know all things, but we can know in part and upon this foundation build the superstructure of our life and thought. "We cannot disdain Knowledge and shirk responsibility. We must proceed on assumptions of some sort or we cannot form a human society."³⁵

Shaw's evaluation of art is quite different from Bergson's.³⁶ The latter thinks that when we behold a statue, for example, we catch a glimpse of life at that particular moment by a displacement or detachment of our attention. Shaw thinks that the statue is lifeless and for this reason illusive and meaningless for study and contemplation.³⁷

His conception of civilization is pervaded by the philosophy of personalism. Otherwise it would be a failure and doomed to destruction. The fact that resident within it are these progressive and dynamic elements preserves it from wreckage and gives it sufficient vital force to perpetuate itself. In the final utterance of

³¹*The Meaning of the War.* ³²P. 206. ³³P. 177. ³⁴P. 286.
³⁵P. 178. ³⁶Bergson, *La Perception du Changement.* ³⁷P. 291.

Mother Lilith this outlook for the history of the race is set forth: "And because these infants that call themselves ancients are reaching out toward that, I will have patience with them still; though I know well that when they attain it they shall become one with me."³⁸ In this unity of life the duality of life and matter will be eliminated. The desire to reach longevity is merely a concrete and tangible suggestion as to how we may realize this larger, richer, fuller life, which is the essence of personalism.

Whether Shaw intended or not that this personalistic note should be the major or minor theme in his play, he has certainly given such prominence to it that those familiar with current tendencies in philosophy can scarcely fail to recognize that *Back to Methuselah* is at least a drama of personalism.

THE THOUGHT DRAMA OF EPHESUS

A Study in the Development of Religious Thought

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OF the five ancient cities that have left the greatest impress upon the thought life of the world, the last to emerge into full recognition is Ephesus. Athens, Alexandria, Jerusalem, Rome—these we know and their fruits; but Ephesus, ancient Asian center of religion and philosophy, source of mighty currents of world-thought, how little of her just due has been given her! Although she has for centuries lain ruined, deserted, half buried, like her great goddess of the marshes, yet her voice is still heard in our churches and universities and her influence still moves through all the foremost literatures of the world.

I

That which first arises before the imagination when one thinks of ancient Ephesus is the majestic temple of Artemis, one of the Seven Wonders of the ancient world, whose broken columns, recovered through excavations made by J. T. Wood (1863-1874), now in the British Museum, still convey an impression of its ancient grandeur. In the Artemisium was worshiped the Great Mother—not of the mountain top, as at other of her shrines, but as goddess of the valley and plain where abundance and fertility reach their height. This majestic shrine was the center of that widespread cult of the *Mater Magna* which grew out of and dominated the religious life of Asia Minor. Here the goddess was worshiped, not in the frenzied and repellent forms which elsewhere prevailed, but in the solemn splendor and restraint imposed by the Greek mind as it took over this crude worship, fused it with that of its own more chaste Artemis, and gave it a shrine and a cultus which became the chief sanctuary of the Nature worship of the ancient world.

II

About the time that the worship of the Lady of the Marshes, the fecund, the many-breasted mother of plants, of animals, and of men, reached its height, there appeared in Ephesus (540-475 B. C.) the philosopher of fire and flux, the protagonist of the dry light of reason, the prophet of seclusion and sanity and speculation, Heraclitus, "the dark philosopher." Silent, somber, grave, "he who rails at the people" stood aloof from the thoughtless throng of the votaries of Artemis and from the vantage ground of his seclusion sent forth laconic, often caustic, shafts of insight and wisdom which revealed the vanity of his nature-worshiping fellow-citizens and prepared the way for the downfall of the mighty pillars of the temple of Artemis and the desolation of her shrine. The comments of Heraclitus upon the religion of his time were such as these:

The mysteries practised among men are unholy mysteries, the phallic hymn is shameful; in their sacrifices they vainly purify themselves by defiling themselves with blood; in their prayer to the images, it is as if one were to talk with a man's house.¹

"Looking below the surface, what in reality is this revered productivity of Nature, this Earth Goddess," mused Heraclitus, "what but the food of perpetual, all-consuming change?" The senses are "bad witnesses." "All things flow." "Everything is and is not."

And yet, while all is subject to change, change is not the whole story. The world is not a multiplicity of things unrelated and evanescent. There is one all-pervasive *substance* underlying all change. Instead of moisture, fertility, typified by the Goddess of the Marshes, the elemental reality, according to Heraclitus, is *fire*.

All things are an exchange for fire, and fire for all things, even as wares for gold and gold for wares.

This world, which is the same for all, no one of gods or men has made; but it was ever, is now, and ever shall be an ever-living fire, with measures kindling and measures going out.

¹Fragment. For an excellent summary of the philosophy of Heraclitus, see "The Importance of Heraclitus," Theodore De Laguna, *The Philosophical Review*, May, 1921, p. 253.

Fire and water contend with one another. "Pleasure" is the activity of the water in man. "It is pleasure to souls to become moist." The fluid state is associated with passion, lust, the absence of the control of reason. Fire is the rational element. It embodies sanity, self-control, reason. "The dry soul is the wisest and best."

The great discovery of Heraclitus is not his perception of the universality of change—characteristic as that is—but his discernment of the universality of the *order which runs through all change*—the Logos.

It is coming to be conceded that when the endeavor is made to trace this concept of the Logos—which is found in all developed religious philosophies—to its source, it is to be attributed, so far as its emergence in Greek philosophy is concerned, to Ephesus, and to the mind of this profound thinker, who saw beneath or within perpetual change the one universal, pervasive *reason*.

Wisdom is one thing. It is to know the thought by which all things are steered through all things.

All things come to pass in accordance with this Word. There is one wisdom, to understand the intelligent will by which all things are governed through all.

To this universal Reason which I unfold, although it always exists, men make themselves insensible, both before they have heard it and when they have heard it for the first time.

III

It was no accident that some five hundred years after the appearance of Heraclitus' treatise "On Nature" one wrote from the same city: "In the beginning was the Logos, and the Logos was with God and the Logos was divine. All things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men."

That this "Ephesian Gospel" should open with the Heraclitean Logos idea, which had by this time passed through the alembic of the mind of Plato, been tempered by the universalizing of Stoicism and become diffused throughout the Roman Empire, is surely most significant. It reveals the power of the new faith to lay hold of the best of ancient thought, give it a new and larger meaning, and baptize it into the name of Christ.

This seizure of the Logos idea by Christianity was more than the skillful adaptation of a religious, as well as rational, concept. For in the prologue of the Fourth Gospel the Logos has not only taken on vastly larger and more spiritual implications, but it has also been *personalized* and that in a most daring and even startling manner. Indeed, the author of the Fourth Gospel made perhaps the most far-reaching, and in some respects the most venturesome, religious and philosophic synthesis ever made—that of conceiving the Universal Reason concentrated into one luminous focal point, one divine-human personality. *And the Logos was made flesh and dwelt among us.*

This individual and unique incarnation of the Word by no means excludes universal incarnation. Indeed, its incarnation in Christ gains significance because of the fact that the light that lighteth every man coming into the world, while it shines through each life that is true to itself, is here revealed in its complete glory—full of grace and truth.

IV

Yet it was not through the author of the Fourth Gospel that the evangel of the Incarnate Word was first proclaimed in the city of Artemis. On the contrary it was by that ardent apostle of the Christian faith who brought the news of the Way to Ephesus and thereby incidentally so injured the traffic in the images of the goddess as to lead to the fear that “the temple of the great goddess Diana be made of no account and that she should even be deposed from her magnificence whom all Asia and the world worshipeth.” The riot described in the Acts,¹ the uproar and the vehement outcry prolonged “for about the space of two hours,” “Great is Diana of the Ephesians!” was not without meaning. That wild cry was in reality the dirge of the mighty goddess of the marshes.

Paul, too, was a teacher of the Logos, in his own way. Contrary to the customary idea, the Pauline gospel was grounded as deeply and securely in the Logos truth as was the Johannine. Doubtless Paul’s preaching at Ephesus began, as it did at Corinth,

¹Chapter 19.

with the message of Jesus Christ and him crucified, but in the months of reasoning in the school of Tyrannus there is every reason to believe that the apostle laid down those profound rational foundation principles of the gospel which later appeared so richly in the epistles to the Corinthians and in those of the imprisonment.

It is true that Paul does not use the term *Logos*, but in "the mystery which hath been hid in God who created all things . . . revealing . . . the manifold wisdom of God according to the eternal purpose which he purposed in Christ" (Eph. 3. 9-11) there is indubitable evidence of the same fundamental conception which appears in the more measured and impressive harmony of the prologue of the Fourth Gospel. Indeed, the John, whoever he was, who wrote these words of immortal import was probably indebted to Paul, more even than to Heraclitus and Plato, for his pregnant interpretation of the *Logos* idea, at all events for its adaptation to Jesus Christ. Nevertheless his firm grasp of the *Logos* conception, the assured and commanding movement of his thought, and the convincing manner in which he presents the synthesis of the Eternal Word with the Jesus of history make the author of the Ephesian gospel one of those who have done most to give to Christianity its power over the thought-life of humanity.

V

Yet, in the victory of reason over nature, of spirit over sense, of the Christ of Paul over Diana of the Ephesians, was there no instinctive element of truth on the *vanquished* side? Was there nothing for salvage in the Naturalism of the worship of the earth goddess? Was the instinct which prompted it wholly false and degrading? Must pure, rational and spiritual religion break completely with nature, renounce "all pact" with the senses, scorn music and art and all that appeals to the instinct for beauty, and withdraw into the cold chastity of barrenness and seclusion?

This is one of the perplexities of the ages, over which humanity has pondered and struggled ever since men began to think. Christianity itself has given differing answers, vacillating between ascetic denial and aesthetic cultus, between renunciation and ap-

propriation, striving after the true balance, but finding it hard to attain.

Yet Christianity's own congenital principle, based upon the Logos truth, is clear and self-consistent: *Creation is rational and good when rightly understood and used.* There is a Logos in Nature responding to the Logos in man, as Horace Bushnell used to say. "All things are made through him and without him was not anything made that was made. In him was life, and the life was the light of men."

Paul's principle was the same. Yet Paul saw that the Logos, in nature as well as in man, had been obscured, deflected, wrested in part from its true course and end, *by that very freedom which is an essential element of the Logos itself.* In consequence there is disturbance, derangement, bondage, so that the whole creation groaneth and travaileth in pain together until now. There must be reconciliation, restoration, before the Logos can resume its original and rightful sway. And this can come only through an incarnation of the Logos which involves *suffering.* Nothing else in the Divine Economy will—nothing else *can*—restore the disturbed harmony.

This necessity the author of the Fourth Gospel, too, recognizes. Something has cast a shadow over the divine order of nature. Sin has entered. The light shineth in darkness, and the darkness apprehended it not. The world is smitten, stained, warped from its purpose. Nor is this the specter of a jaundiced eye. Everyone who looks into nature and human nature with any degree of penetration recognizes the presence of a disturbing factor in both. Heraclitus himself saw it and incorporated it into his philosophy at least as respects human nature. "Many are bad and few good." "The masses stuff themselves like cattle."

To be sure, his solution was other than that of Christianity. He could not see that the very nature of the Logos involves its ultimate victory. Hence his hopelessness.

Yet, granted this imperfection in nature, this corruption of the Logos principle, still nature retains its original imprint. Her fundamental instincts and processes are good and not evil. There is something, for example, in the very idea of *motherhood*

—which gained so great a hold upon the Ephesians—which, if purified and rescued from abuse, is worthy of reverence. And Christianity rescued it. The Virgin Mother found a place in the Christian cult. She became in time, indeed, an object of worship, thus restoring the Ephesian error—though on a far higher level. The Reformation corrected this abuse and left us the soul of motherhood—as embodied in the Madonna—for that veneration which it should have in a comprehensive religion.

Motherhood early sought recognition in Christian theology but was not easily adjusted to the Christian ideal. In the controversies over the doctrine of the Trinity one party, led by Cyril, Bishop of Alexandria, went so far as to entitle Mary “the Mother of God.” This extravagant title was bitterly opposed by Nestorius, bishop of Constantinople. A council was called at Ephesus in 431 and here, in the famous city of the Great Mother, Cyril with his extravagant elevation of the virgin mother was sustained by the bishops and Nestorius condemned and excommunicated. Had the old Ephesian Mother-worship anything to do with the result? Perhaps not, but at all events it is significant that the populace of Ephesus was strongly in favor of Cyril and his contention, and when the decision was made upholding him the streets were filled with torchbearers and the city illuminated, as if Diana had resumed her sway.

It was an inconsequential triumph, though it may have had some influence upon the Mariolatry of the church of Rome as well as of the East. The better judgment of the Protestant church condemned Mariolatry, but the Madonna, rescued for us by the artist, hangs upon the walls of our churches and homes and preserves for us in all its purity and sacredness something of that reverence for motherhood which ancient Ephesus desecrated by making it, and that in its physical aspect only, the object of worship.

VI

Ephesus, taught by Paul and John, found the truth which saved her from her nature-worship; and from her went forth the most profound statement of the rationality of religion in the doc-

trine of the incarnation of the Word. Yet she had not as yet sent forth her final religious message. She had still another word to say to men. This time it was a message of another type—vivid, predictive, prophetic. It dealt, not with the eternal but with the temporal order. Heraclitus had no vision of the future. He saw no redemptive movement, no city of God. His *flux* was toward no "far off divine event"; his *Logos* was not end-seeking. There was no teleology in his evolution. He was pure philosopher and no prophet.

Nor was the great Christian *Logos*-teacher John concerned with world events and issues so much as with a personal revelation in which redemption came to as many as received it. His vision was penetrative rather than predictive. He looked deep into the heart of things and saw the eternal truth and love incarnated in Jesus Christ, and to him this seemed sufficient. But there was need of something more. For the light still shone in the darkness and the darkness comprehended it not. The Roman Empire went on in its career of pride and corruption, threatening to blast forever everything good and pure, leaving the world a moral and spiritual ruin. The plight of the little company of those who had received the light grew more and more dark and desperate. It looked as if the world were hastening on to moral cataclysm and night.

Then came another voice from Ephesus, weighted with woe and judgment for the oppressor, but full of exultant hope and promise for the Christian cause. Whose voice it was, it is impossible to tell with any certainty. Certainly it was not that of the author of the Fourth Gospel, for nothing could be more unlike his message in tone and in content.

Professor Charles, in his recent authoritative commentary on Revelation, holds the writer to have been one John the Seer, a Jewish Christian of Galilee who had made his home in Ephesus and who wrote his ardent prophecies in the reign either of Vespasian or Domitian (70-96 A. D.) It matters comparatively little. The main thing is the message itself with its invincible assurance of the triumph of righteousness. Yet if, as seems possible, it emanated from Ephesus, it assumes still greater interest and sig-

nificance. For it completed the progressively developing message of this ancient city to the world.

That which this later Ephesian seer saw was, in effect, the judgment about to befall the forces of evil and the final triumph of righteousness, of moral reason, of that principle that had been inwrought in the creation itself and whose innermost nature had been disclosed in Jesus Christ. Not that he conceived the triumph of right in terms of the Logos. He was not a philosopher, but a prophet. Yet the real purport of his message not only harmonizes with, but supplements, that of his Ephesian predecessors. It was his to say that judgment and destruction would soon overtake evil, that truth and goodness would survive and triumph, that "What began best can't end worst, Nor what God blessed once prove accurst." A Logos-created world may meet disaster, again and again, through free wills given over to a debasing naturalism, but the Logos principle itself will persist and finally triumph.

Thus did Ephesus, the ancient city of Artemis, struggle out of a natural religion into spiritual, out of a partial philosophy into a complete one, out of the encompassing darkness of a world-order corrupt and doomed into the vision of a holy city coming down from God out of heaven, in which the Word, the Right Reason, perceived by Heraclitus and incarnated in Christ would be immortally regnant.

THE OBERAMMERGAU PASSION PLAY

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IT is suggestive to consider the Passion Play as a deposit of the community mind of Oberammergau. Quickly the visitor senses that an independent version of the story of our Lord is being portrayed. The text of the play is no mere splicing of passages from the Gospels. Faithful to the New Testament, yet, in the spirit of spiritual freedom, it is independent in its interpretation and it clothes its action in its own language. This story of the Passion did not take its rise from any single mind. Though the present text was thoroughly revised in the late fifties of the last century by the village pastor, Josef Daisenberger, during the three hundred years of its history it has been modified by many hands until individual authorship has been lost in the authorship of the community.

Oberammergau is misunderstood when thought of as an isolated mountain village. Its one continuous street is but a section of a military and commercial highway which for hundreds of years has connected Italy and Germany. Situated where this road enters the narrow mountain defiles, the village was a convenient stopping place for travelers. Ambassadors of church and state must often have passed this way. In the inns of the village, merchants must have unfolded to eager townspeople tales of what was stirring in Europe. Here must have been reported the doings of Francis of Assisi in Italy and the commotion that Luther was making in Germany. Here must have been discussed the arrogance of kings, and possibly even of popes. And may there not have been whisperings of the secret ambitions of the people? In few places, perhaps, could one have better laid his finger upon the pulse of Europe. May not all of this have had some effect upon the manner in which Oberammergau conceived its sacred play? Evidence of world vision appears in the language in which the village offers its play to the world. "May it contribute," is its

prayer, "to reconcile every man to his God, to unite all schismatic Christian communities, and to conciliate all hostile nations."

The Passion Play is nontheological; it is nonecclesiastical. It, in deadly earnestness, conceives religion in terms of vital personal relationships. It escapes the barren intellectualism that in so much of German Protestantism came to be substituted for living faith. Though the people of Oberammergau are pious Roman Catholics, their play makes no prostrations before ecclesiastical authority. Christ does not hand over the keys to Peter, for example. In fact one is apt to think he catches some note of wariness of tyranny in this play, such as prompted these same Tyrolese to successfully defy the oppression of Napoleon. Nor is there here any trace of the superstitions of the religion of the common people. There is no extravagance of miracle. Mary lives here simply in her New Testament character as the mother of her Son. The stage scenes call to mind the great conventional masterpieces of religious art. But for this perhaps the villagers should not be blamed. Who has been able to conceive the Last Supper better than DaVinci, or the Descent from the Cross better than Rubens? It is perhaps enough that the players of Oberammergau are not conquered by the conventional, but have subdued it to the service of life.

The play may be understood through a study of its leading characters. There are four of these, Jesus, Mary, his mother, Judas, and Pilate.

Jesus appears at the opening of the play as the climax of the scene representing the Triumphant Entry. Immediately follows the event upon which the action of the play is made to turn. Jesus addresses himself to clearing the profiteers out of the Temple. Here he sees the blind eagerness of the profit motive interfering with the perception and acknowledgment of God as God. Jesus is determined to claim for God his rightful place in the lives of men, whatever the cost.

The traders, once beyond reach of the whip of small cords, are quickly reassembled by the urgency of their common grievance. Is not their business a convenience to the pious and necessary to the Temple worship? Are they not legalized by the High Coun-

cil? They are determined to be avenged upon this destroyer of property, who menaces the peaceful and lawful pursuit of gain.

Likewise the priests and Pharisees gather in excited discussion of the morning outrage. This contempt for their authority is an attack upon Moses and the holy Law. The situation is summarized before the Council by one of its members, who addresses his approving colleagues as follows:

"You have heard, and some have witnessed, how this man usurped the dignity of the High Priests, and had the effrontery to rule as master in the Holy Temple of Jehovah. What is lacking to the overthrow of all our national customs and ecclesiastical rites? One step farther and the holy Law, given by God to Moses, is put aside by the heresy of this deceiver. The statutes of our fathers are despised. The fasts and cleansings are abolished, the Sabbath profaned."

Meanwhile Jesus appears for the last time at Bethany. He is aware that his enemies are consolidating; that the greed, fanaticism, and pride of Jerusalem are conspiring against him under the cloak of respectability, business interest, patriotism, and religion. About him gather the living trophies of his ministry. Lazarus salutes him as "conqueror of death." Mary Magdalene, dug from a yet deeper grave, can utter but the one word "Master" as she falls at his feet. The disciples group about. His mother is there. It seems to be in this scene, rather than in the solitude of Gethsemane, that the Passion Play places the great crisis in the life of Jesus as he faces the Cross. Would these home-loving peasants teach us that it is not what may happen to one's self that makes one hesitate when he faces the stern, uncompromising demands of the moral ideal; but that it is what his family, his friends, his associates, may lose or suffer by his act?

The plain announcement by Jesus that the hour of his death is now at hand, compels Judas, who has for a good while been secretly unsettled, to resolve definitely upon his future course. Jesus is represented in the play as one who puts the spiritual first, suffering material considerations to impose no conditions upon it. Judas stands at precisely the opposite pole from the Master. He is neither, in the first instance, a villain nor a miser. He is

simply a man who takes the material concerns of life too seriously. He has the pride of a practical man amongst visionaries. Doubtless to him has been committed the bag because he is the only capable business man of the company. He must be faithful to his trust, for without his care how will his comrades be saved from starvation? He is all the more conscious of his responsibility because the Master seems so gravely deficient in practical judgment. The talk of Jesus about taking no thought for the morrow Judas simply cannot comprehend. It is well enough to note that flowers are clothed and that birds are fed, but men are neither birds nor flowers. Now that Jesus has announced his death, Judas feels the bonds of discipleship more strained than ever. It appears that Jesus has himself come to realize that his impractical ways must end in disaster, and in the critical hour the Master shows himself confused and incapable of producing any plan. So Judas falls behind the company and thus reasons with himself:

"Shall I follow Him? I have no longing to do so. The bearing of the Master is inexplicable. His great deeds led us to hope that he would reestablish the kingdom of Israel. But it will never be, he does not grasp the opportunity when it is offered him. He speaks continually of parting and death and comforts us with mysterious words of a future which to me is too distant and too dark. I have hoped and waited long. I am weary of hoping and waiting. I see it now, there is nothing in prospect but to live in continual misery and poverty."

To protect the material interests even of the company of Jesus itself, Judas feels forced into personal disloyalty toward his associates and his Master. Discovering too late that those with whom he bargained were determined to carry the matter against Jesus farther than he had ever intended, and awaking to what he had really done, Judas comes to loathe himself. The intolerable burden of his own company forces him to self-destruction. Judas is the incarnation of the spirit which feels that material security is the first essential. This is the conviction of many well-meaning men, of men who even suppose themselves to be religious. The deepest disease of civilization has sprung from the infection of this spirit. There are signs that it has already reached the stage

where society in its madness can conceive of naught but destroying itself.

Could one forget what he has known about Pilate before, doubtless the Pilate of the Passion Play would win our hearts when we see him first. He seems a noble Roman indeed, a rock of defense against which the hatred toward Jesus must break in vain. He has power to discern goodness in the maligned, and to see the beauty of it when it is made to appear unlovely. Likewise he can discover baseness and condemn it. When Caiaphas suavely suggests that Pilate will not think it necessary to review the evidence by which the holy Sanhedrim in its justice has found Jesus worthy of death, he flames that one should presume to use him, Cæsar's representative, as a pliable tool. Pilate replies thoughtfully to the charge that Jesus makes himself the Son of God, "Who knows but what he may be the son of some god?" Pilate denies that Jesus is creating sedition but alleges knowledge of much good that the Master has done. Pilate's personal examination of Jesus but strengthens his determination that merit and innocence shall suffer no harm. But the shrewd leaders of the Jews have reserved one card to play. Finding Pilate obdurate, they determine to engineer a demonstration of public opinion. They dispatch their agents into every corner of the city to intimidate the followers of Jesus, and to incite all the respectable and patriotic against him as a menace to all good. When the throngs gather about the house of Pilate calling for Jesus' death, the insistence of the popular demand seems more than he can face. The din of the moment silences in his ears the voice of Time. He deserts regretfully the altar of his conscience and burns incense before the deities of the multitude.

Mary alone in the play rises into the region of character which is the habitual spiritual abiding place of Jesus. In the hour of his great trial it seems to be from his mother alone that he draws the strength of a comprehending sympathy, as she draws her strength from him. Opposition of their parents is not uncommonly the chief obstacle put in the way of young people who would dedicate themselves to sacrificial service. Jesus, as the people of Oberammergau see it in their play, met no such attitude in his

mother. Convinced that her Son must suffer cruelly and die, she declares:

"I am the handmaid of the Lord. What he requires of me that will I bear with patience. But one thing, my Son, one thing I beg of thee; . . . that I may go with thee into the fierce struggle of suffering, that I may go even to death with thee."

Her prayer was more than answered, for to see one's child hurt and put to death is more than to die.

In the Passion Play we seem to reach such an interpretation of the religion of Jesus as we find in a man like Saint Francis of Assisi. Christianity is presented as a life of supreme loyalty to God as he speaks through Christ to the reason and the conscience. To this touchstone each character is brought. Jesus, the hero of the play, obeys the inner voice unmoved by the opposition of business, church or government assuming their most authoritative tones. No, not even the sweet allurements of friendship can deter him. He dies, but lives. With him is his mother. Mary rises not in her own strength to this great height, but through her Son. In this she is the typical Christian, for it may be questioned whether any are able to live this life who do not confess that "the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Judas was so confused by his illusion that material interests must be made secure first that the voice of Jesus seemed unreal and incomprehensible to him. Pilate was one who meant to be true to the best in his own soul, but who had no defense against the force of the mobilized power of what other people are supposed to think and demand. Had he fallen at the feet of Jesus it would have saved him from falling at the feet of the crowd.

SOME SATISFACTIONS OF HARD WORK AND SMALL PAY

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WHEN a certain John, called the Baptist, left his home and went out into the wilderness to live on a diet of locusts and wild honey while he called upon people to love and practice righteousness, he did not bemoan the lack of large pay and the luxuries of his fellow men. When one Paul the Apostle forsook the companionship of the learned and powerful of his nation, and made himself despised and hated and a victim of mobs and prisons as he worked for an unpopular cause, he found in his hardships and the resultant accomplishments his satisfaction in life. When Francis of Assisi went out from the wealth of his father's home and wedded himself to the Lady Poverty, and took up the life of simple brotherliness with all living things and the task of spiritualizing men's thoughts, he was not in quest of what is called a career. When Elder Brewster led the tiny Pilgrim band to a savage coast in winter hardness, he was not looking for an easy life and a guaranteed income. When John Wesley traveled the length and breadth of England for nearly fifty years, five thousand miles a year chiefly on horseback, preaching with fearless constancy to mobs that again and again attacked him with stones and sticks, and gave away every year all but a few pounds of whatever money came to him, he was not coveting a parish that would listen with fat ears to safe platitudes.

These men, and such as they, moved the world.

These men, and other such not known to fame, but lowly men in quiet obscurity, did not enter the service of the church as a career or a gainful profession, but found in it a calling—a calling to a life of loving self-forgetfulness for the sake of their fellow men and the kingdom of God.

There is as yet no Protective Association of the Amalgamated Clergymen of the United States of America, with strikes for higher

wages, and boycotts of communities that refuse to pay the union price, but one wonders sometimes how long it may be before Community A will be obliged to send to Community X for some one to conduct a funeral service because its own ministers have declared a strike.

There is an ancient principle that the laborer is worthy of his hire. And it would indeed be very pleasant if the people making up the churches would be always liberal in the treatment of their ministers. It would be very pleasant, and would make the life of the ministry much easier, if the churches would provide a generous living for all the pastors of the home parishes, and adequate funds to care for those who do the pioneering work in far fields. But those who have called young men and women into the ministry most winsomely and most commandingly have never made the appeal of an easy or lucrative occupation. They have sounded the note of chivalry, and rung out the call to service.

If "worthy young men" are refusing to enter the ministry at the present time, because the financial rewards are so much more enticing in other walks of life, the question may be raised as to whether they really were worthy of the ministry—of the ministry that ought to be. How long is it since saviors have had to be purchased with the lure of gold and soft living? Must even the ministry of comfort and hope and salvation to distressed people through the preaching of the good news of One who, though he was rich, yet for man's sake became poor, that man, through his poverty, might be made rich, now bow the knee in slavery to the graven image of Mammon? If churches pursue a niggardly policy, it may be a sign that the leading spirits in those churches, and their unthinking sheeplike followers also, are in desperate need of being converted by apostles who are willing to bear the hardships of undertaking such conversion. It is true that some folk in the churches have yet to learn that sainthood consists not in littleness but in bigness, not in narrowness but in breadth; and this makes the call for a disinterested ministry so much the more commanding.

There will have to be a new Reformation if material rewards come to bulk larger than Opportunity and the call of Need, in the

eyes of those who enter the service of the church. If a minister says—in print—that he will do all in his power to prevent his son from adopting the same calling, because the boy will be obliged to contend with “reactionary stand-patism” to which “an open mind and a passionate loyalty to truth are neither personal assets nor community desires,” some one may want to ask that pastoral parent what are the reasons why a ministry of spiritual enlightenment and enlargement is needed in the world at all. It was declared, by One who is accounted to have known something about the ministry of reconciliation, that he came not to the well but to the sick, not to call the righteous but sinners. Perhaps it is just because there are so many “men and women untouched by the modern spirit,” that there is need of those who will strive to be openers of the eyes of the blind. Instead of feeling themselves “intellectually fettered” by narrow-minded and intolerant parishes, perhaps ministers should feel themselves intellectually commissioned, and sent forth to let minds out of prison. When Stanley said of Glave, the missionary, that he was “one of the men who relish a task for its bigness, and greet hard labor with a fierce joy,” he not only paid an illustrious tribute to that man but he put into glowing words the spirit that ought to belong to others who would undertake the work of Christ. Obstacles are not pleasant; but obstacles are a challenge, and opposition makes opportunity. The struggle of an open mind with a closed mind, and of a good spirit with a bad spirit, is the greatest struggle in the world, except the struggle a man has with the devils hidden under his own waistcoat.

It is true that the man whose impelling desire is to let light into closed minds, and to give heaven-aspiring wings to spirits that have loved to be earth-bound, finds himself hindered by obstacles; but so do explorer and chemist and statesman, and other men who aspire to great achievement. If, then, he some day beholds purse strings untied that have long been double-knotted, he knows that he has helped one soul at least into larger and lovelier and more satisfying life. If, going out into the wallow of materialism, he succeeds in persuading some eye to turn in lasting sincerity upward toward God and inward toward the eternities of the

soul, he knows that he has had a part in the making of the better world that ought to be. When an ardent young spirit says to him, "If ever I become worth my own respect and that of others, it will be due more to you than to any other one outside of my parents," he is made aware that to him, also, has been given the privilege of being a Prometheus, a fire-bringer. When minds darkened by prejudice and bigotry and egotism find through his help the sun of a new vision of life rising within them, he knows himself a sharer in the everlasting work of Him who at the first said, "Let there be light." If the slums move up into a beloved parish, and mansions are changed into tenements over night as if a new and sinister Aladdin had rubbed his lamp, while publicans and sinners and sick and impoverished and the unenlightened take the place of the cultured minds and spiritual personalities that once nestled about the heaven-pointing spire of the church, it means that the need for the minister is become only the more desperate. In such a place Temptation and Struggle and Sin and Sorrow and the abysmal Needs of the Soul are not made to seem small things; they meet a man stark at every turn. When he goes about all the alleys and all the courts, finding all manner of trouble and all manner of sickness and all manner of sin, helping the deserted mother with the rent, securing skilled treatment for the crippled child, visiting the prisoner in his dungeon, teaching in the meeting places and telling everywhere the great message of the Kingdom, he follows in the steps of One who has been the ideal of the ages because he loved the sinners and the sick and the suffering. When he looks down upon his congregation and sees English, Scotch, Irish, Provincial, Swiss, Norwegian, Swedish, German, Austrian, Polish, Armenian, and what not, gathered together in happy acknowledgment of the fact that God made of one blood all nations of men, then he knows that his also is a ministry of reconciliation among men. And when he beholds men turn from the service of evil to the service of good, he knows that to him, too, is intrusted the greatest of all ministries—the ministry of reconciliation of earth with heaven.

It were well to speak not always of a minister's hardships, but sometimes of his satisfactions and rewards; and such things as

these are among them. And there are others. To see college teachers and medical specialists and preachers and missionaries and social workers and honorable and great-hearted business men rise out of homes of poverty and dirt and crime, to see such homes transformed as a butterfly comes from a grub, to behold happiness come to souls whose reaching out in their hour of need was at the time a cause of painful self-denial, to look upon the results accomplished in the course of years—the long, long years troubled by the trivialities of the saints and the importunity of petty details—to know that one has been able to help some few to hear the call of humanity louder than the call of self, to know that one has been to certain minds an interpreter of life's meaning, to know that one has been able to help souls that were well-nigh caught in the mesh of sordidness to some worshipful apprehension of the Unseen and the Eternal, to be made aware that one has aided some troubled spirits to find adjustment to the universe—such things come as quiet rewards of sacrifice and toil. They may seem few as they come, but in the course of the years they can be counted. The right appraisal of values is an art the minister has need of learning.

One hardship the minister does have to endure. Too, too often must he know the pain of consigning to the wastebasket appeals heavy with human heartaches. Schools for Negroes and for Indians, Settlements in slums and in mountain fastnesses, missions that girdle the globe, homes for discharged prisoners, societies to teach ignorant mothers how to keep their babes from sickness, societies to save those same babes from innumerable woes when they are older, societies to fight insidious diseases, civic leagues, antituberculosis organizations, associations to assist the pitiful blind to self-support, movements to send bread to starving children overseas (so many of these in recent times!)—multifariously and multitudinously the appeals roll in. Men take it for granted that the minister is interested in enterprises to help suffering humanity, and that it is his desire to aid in their work if he can. And is there not satisfaction in this? Even if one is often unable to give the help he longs to, is there not joy in being made aware how diversified and how generous are the efforts of

men to make life easier for others, and the world happier? I pause not to speak of unwise philanthropies that ought to be opposed and hindered. I say merely that to have even a letter-of-appeal acquaintance with the multitude of good works that really are good works is a recurrent stimulus to a wholesome optimism.

The minister learns of more gracious acts, is familiar with more efforts to make the world a good place, and comes in contact with more of the best people in the world, than almost any other man in his community. He has an opportunity far greater than most of his fellows to live day by day with the best books and the best men, to dwell constantly with the noblest thoughts and in the higher realms of the soul. He is working, moreover, with what is absolutely fundamental in all efforts to build a better world; he is working to make men over. Painfully conscious of his limitations—his limitations in physical endurance, in intellectual value, in spiritual adequacy—he knows nevertheless that he is working for earth and heaven in basic ways. He is working to make men realize that life includes a Beyond as well as a Present, that they are Spirits and not mere Bodies, and that be they never so lowly they are not ciphers in the world's progress but are powers for evil or for good.

There are slackers in every kind of employment, and even a time-clock cannot guarantee that the workman will keep faith with his job. But it may be divined by some that the kind of life that has been suggested is not an easy one for the minister who takes his task seriously. Here is no eight-hour day. The work requires just as many hours as the minister has strength for. "You will need," said an older minister to a young man at his service of installation (I give the gist of the words), "You will need all the hours of the day for preparing your sermons and attending your various services and conducting your church business, you will need all the hours of the day for hard study and reading in order to keep intellectually fit, and you will need all the hours of the day for going out into your parish and seeing your people and attending to their needs." The young minister soon understood the truth of the words. If he spent an afternoon making calls, he was all the time conscious of the unread books and the unfinished tasks in

his study; if he spent successive days in his study, far too little with books, and very much with tasks of mere business management, his spirit was troubled by the consciousness of the sick and the sinful, the aged and those wrestling with the problems of busy life, the discontented and the eager helpful, the tenements and the richer homes, the hospitals and the jails that were waiting for the sight of his face and a few words with him; and always, days and nights, were the demands of the incessant meetings. When he went to bed late at night, his desk was never clear; when he began work in the morning, yesterday's unfinished tasks confronted him before he could start upon to-day's.

In the minister who would have power, the flaming heart must burn up much of the self. You remember how Frederick Myers interprets that flaming heart of Saint Paul:

Only like souls I see the folk thereunder,
Bound who should conquer, slaves who should be kings;
Hearing their one hope with an empty wonder,
Sadly contented with a show of things:—

Then with a rush the intolerable craving
Shivers throughout me like a trumpet call;
Oh to save these! to perish for their saving,
Die for their life, be offered for them all!

All men are perhaps not capable of that. But must such words be revised for the benefit of the modern apostle—

Oh to save these! to have bank checks for their saving,
Have motors though they die, be made richer by them all?

Perhaps a new kind of ministry is called for—or, rather, a return to an old order. Perhaps the day is at hand when the Protestant churches must send forth a ministry wedded only to the Lady Poverty, in order that the preaching of repentance and forgiveness and love be not hampered by material demands and needs. The world is still in need of saving, and if sacrifice is even now the cost of salvation, sacrifice will be forthcoming. There will yet be men drawn by the call of the heroic.

[And laymen need this lesson even more than ministers.—EDITOR]

WHY MUST THE CHURCH REPEL EVERY THREATENING WAR-MENACE?

EDUARD KÖNIG

Bonn, Germany

IN that highly respected newspaper *The British Weekly*, issue of September 7, 1922, Dr. J. H. Jowett voiced a spirited summons to all Christendom to engage at once in stirring activity in political relations. This summons is most timely, since in the very present instant when we have scarcely begun to carry on the work of peace, dark clouds are arising on the horizon of polities and threaten a new storm of frightful force.

Doctor Jowett takes as his point of departure a sentence from an interview with Mr. Lloyd George, after the Conference at Genoa: "We have not had the requisite religious backing, and it is the business of the church to supply this."¹ With this agrees what was said by the Japanese premier (who is not a Christian) after a review of the conclusions of that Conference: "We must now turn our eyes to leaders of the religious world." In view of these avowals of leading statesmen Doctor Jowett asks: "What is the reply of the religious leaders to the premiers of Great Britain and Japan?"

The beginning of the answer given by the author of that summons is as follows: "The statesmen have not had the good fortune to bring about a righteous peace." Who can deny that in this Doctor Jowett speaks truth? To this correct perception of past political movements he adds words that express the one lofty insight in relation to the social ideal of the future. He then proceeds (to add only one sentence from his staggering exposition): "It is not sufficient for the peoples that their statesmen kiss one another—no, a kiss should be a sacred thing. The sphere of sentiment must be shot through with honesty. Love must derive its life force from sanctity." Then he asks whether now the Church of Christ will not bring that to pass which according

¹This sentence is retranslated from Doctor König's German, and may not tally exactly with the British premier's expression—which is not in the editor's hands.

to the declaration of the two premiers has hitherto been lacking, so as to have the Congresses of the States arrive at fruitful results. Instead of adducing farther the words of Doctor Jowett, I will attempt to set forth briefly my own conclusions and thus to supplement the article of the English scholar.

I. The Church of Christ has the possibility of using influence in the suggested direction.

The question whether the church is in a position to act influentially on politics is not raised by Doctor Jowett. Yet that fact must be firmly established, and the more imperatively because the church is, unfortunately, so dismembered.

Yet it possesses at least the organic unity which is involved in the members of a human body. It possesses the solidarity of interests which the apostle comprehended in the words, "And whether one member suffereth, all the members suffer with it" (1 Cor. 12. 26). It has, further, the spiritual unity that results from the possession of a common head—since all parts confess "Jesus Christ the same yesterday, to-day, and forever" (Heb. 13. 8). By virtue of this internal unity the varied denominations do not lack the organs for achieving common counsel. It seems to me, venturing to count up little and big, that first in recent times, to-day even, is it the common interest of all parts of Christianity to come to the defense of the Bible. For just as when the authority of the Old Testament is assailed, as in the pamphlet published by Friedrich Delitzsch in 1920-21 under the title *Die grosse Täuschung* ("The Great Deception," or "Illusion"), the call is made equally upon Protestants and Roman Catholics for critical illumination, so when other dangers threaten, the churches have the means to make their opposition clear and to further the common defense. The calls to such action can be made in part through the great journals that are read in every part of Christendom, and partly through the private letters of scholars to personal friends or acquaintances.

From another point of view to the church comes the possibility of connecting the movements of politics with the securing of peace. To be sure, in our day state and church govern in quite different regions; yet they are not altogether discrete, and

in any case they have common interests. Nowhere, as a matter of fact, are they entirely separate. In the United States the principle of separation between church and state is distinctively operative, nevertheless the state opens the sessions of Congress with prayer, protects the quiet of Sunday, and appoints chaplains for the military and naval forces. Outside of this, the state cannot get along without the church if it is to discharge to the full its own task. Moreover, if in our time the state is correctly defined as the organization of right (or justice), right and ethics hang together, and ethics has its life-giving roots in religion. To this fact no less a philosopher than Immanuel Kant gave his testimony when he declared that "Ethics leads in a straight course to religion, by which it exalts itself to the conception of a powerful moral giver of law."

II. To the church falls the task positively and negatively to work for the peaceful shaping of polities.

Negatively, the thought of the church respecting its task should result in the turning into peaceful directions of the many-sided relations of the peoples. For it is an undeniable fact that through the war the passions of men were inflamed and the gentler emotions cooled. As a consequence those who took part in the war were easily led—without especial purpose or design—to disregard the commands of humanity even beyond the measure that is demanded by attack and defense. It is therefore an unavoidable consequence of war that civilization is dragged from its height. How can the church, in that case, escape injury? Or is it not the protector of the finest ideals of morality? Should it not bring about, for instance, regard for chastity which during war is so greatly endangered? If the church is to view with unconcern that many-sided jealousy among peoples which must inevitably, sooner or later, lead to new wars, then let it silently dig up the ground upon which it has to build its own work.

With still greater clarity may it be shown on positive grounds that on Christianity lies the obligation to labor for the limiting of war. Let me adduce the two following considerations.

1. The principle of the unity of the human race is already set forth earlier and in more expressive fashion in the Old Testa-

ment than in any other literature of antiquity, not excepting that of Greece. The Hebrew writings emphasize the unity of the origin and destiny of all men in what are recognized as the earliest parts of the Pentateuch—for example, in that it is said that through Abraham all families of the earth are to be blessed. Among Greeks, on the other hand, this unity was first significantly expressed in the book named *Concerning the World* ascribed to Aristotle. As this fundamental view is stated in the very first pages of the Bible, so it is maintained throughout to the final pages. Therefore this lofty principle should ever be proclaimed anew by the church in trumpet tones until it is everywhere heard and acknowledged. But there has never been a time when this has been so greatly needed as it is in our own day.

2. On the church falls the duty of considering as the most sublime theme of its preaching the "new commandment" of reciprocal love given by the Master to his disciples according to John 13. 34. And he continued immediately: "By this shall all men know that ye are my disciples, if ye have love one to another." The church must also validate brotherly love as the distinguishing mark of the citizens of Christ's kingdom. The Johannine spirit, which can hardly emphasize the love of Christ and the mutual love of Christians, must in the church finally gain the victory. This spirit will infuse into the church the same dynamic as wells up in every society from the source of inner harmony.

If in men's minds these two principles become fixed, there will be no room to doubt that the church has the tasks of protecting biblical verities and of seeking to counteract the tendency to separation among the races of mankind. Through emphasis upon race and nationality there is threatened in our day an unholy chasm between sections of humanity. The church must grip these two principles, and must strive to answer the question whether the present basis of peace among the states and the program for future politics correspond to both directions as given in the Bible.

I would myself, with flaming heart, repeat the proposal of Doctor Jowett: "May the church awake from its slumber and perform its proven duty. May it finally inaugurate its Johannine age! And may it do this before it is too late."

THE LINCOLN TRILOGY OF LITERATURE

WILLIAM L. STIDGER

Detroit, Mich.

"WHICH is the strongest poem of all the thousands that have been written on Lincoln?" I heard a great Lincoln lover ask Mr. Fay, the keeper of the Lincoln Memorial Tomb at Springfield, this summer when I was going over what I call "The Lincoln Trail" through Springfield.

The visitor named several great poems.

"No!" said the little man with a twinkle in his eyes.

"What is then the strongest and shortest poem that fully expresses the life of Lincoln?" queried the visitor, who had boasted just a few minutes before that he knew all of the literature on Lincoln.

"It was written by Joaquin Miller a few years before his death at my request and I have it here in Miller's own handwriting."

The little old man reached into a sacred treasure vault and pulled out his Miller file, and sure enough there was a startlingly strong, unique and amazingly short poetical summary of the great characteristics of Lincoln. So far as I know this poem on Lincoln has never been published before in a magazine:

LINCOLN

BY JOAQUIN MILLER

The strength of Hercules;
The sense of Socrates!

"Lincoln somehow seems a part of all great literature!" said the keeper of this sacred shrine.

"In what way do you mean? Do you mean that he steeped himself in great literature?"

"Yes, but I mean something more than that."

"And what may that something more be?"

"I mean that he wrote great literature."

"You are right! And I'll add another thought and that will complete the Lincoln Trilogy of Literature."

"Add it!" said this little thin-faced Oliver Wendell Holmes fellow with a kindly smile. We had come to be chums in three minutes, although total strangers before, through our common love of Lincoln and our common love of literature. What more natural than that we two, with these kindred hobbies, should be linking them together and talking about Lincoln and Literature?

"I'll add the third division of the Lincoln Trilogy of Literature. It is the great mass of literature which has been written *about* him and inspired by his life."

"That's a great Trilogy!" added my friend, "the Trilogy of the Literature in which he steeped his life and thinking; the literature that he wrote himself; and the literature that has been written about him since his death."

And so it is that I make bold to add to the innumerable Lincoln articles this one on "The Lincoln Trilogy of Literature."

THE LITERATURE LINCOLN LIVED

Books made up Lincoln's High School and College, as every American schoolboy knows. I'll wager that one could find few boys and girls in our American schools who could not name off-hand the books in which Lincoln lived as a boy; and few there are who do not know the romantic story of Lincoln's eagerness to get an education through reading great and good books.

In recent years we have heard constantly of Dr. Eliot's "Shelf of Books" put in a dozen different variations. We have heard of that "Shelf" of books which Roosevelt always carried with him even on his hunting trips into darkest Africa and South America; the classics that he always wanted with him. We have heard of various selections of a short shelf of books that were guaranteed to educate any man who would read them. But neither Dr. Eliot nor Roosevelt was the originator of the "Short Shelf of Books." That was done by Abraham Lincoln more than three quarters of a century ago and done through a great necessity.

Ida M. Tarbell says of this shelf of Lincoln books: "His stock of books was small, but he knew them thoroughly, and they

were good books to know: the Bible, *Aesop's Fables*, *Robinson Crusoe*, Bunyan's *Pilgrim's Progress*, a *History of the United States*, Weems' *Life of Washington*."

Miss Tarbell gives in a footnote a fascinating and thrilling sidelight on Lincoln's character and at the same time a delightful sidelight on his experience with books:

The first authorized sketch of Lincoln's life was written by the late John L. Scripps, of the Chicago Tribune, who went to Springfield at Mr. Lincoln's request, and by him was furnished the data for a campaign biography. In a letter written to Mr. Herndon after the death of Lincoln, which Mr. Herndon turned over to me, Scripps relates, that in writing his book he states that Mr. Lincoln as a youth read Plutarch's Lives. This he did, simply because, as a rule, every boy in the West in the early days did read Plutarch. When the advance sheets of the book reached Mr. Lincoln, he sent for the author and said gravely: "That paragraph wherein you state that I read Plutarch's Lives was not true when you wrote it, for up to that moment in my life I had never seen that early contribution to human history; but I want your book, even if it is nothing but a campaign sketch, to be faithful to the facts; and in order that the statement might be literally true I secured the book a few weeks ago, and have sent for you to tell you that I have just read it through."

The story that used to thrill us in our boyhood days was the story of how Lincoln used to walk for several miles to borrow books from a friend's library and then, after he had read them, how he would walk back through the heat of summer and the cold of winter, to return these precious possessions. Those who knew him tell the story of how when he plowed corn in the field he always had one of these borrowed books with him and at the end of each row he would stop and read while the horses rested.

Miss Tarbell tells of how one day Captain John Lamar, one of the few people left in Gentryville who remembered Lincoln, was walking along the road and saw a boy sitting on the old-fashioned rail fence reading a book. His father remarked to him: "John, look at that boy yonder, and mark my words, he will make a smart man out of himself. I may not see it, but you'll see if my words don't come true!" That boy who sat on the rail fence was Lincoln.

Judge John Pitcher of Rockport, Indiana, gave Lincoln free access to his great library after he was eighteen years of age. One

writer tells of how Lincoln "Walked twenty miles from New Salem to Springfield to borrow law books from John T. Stuart."

The pictures of Lincoln that are burned with great vividness into our American minds are the pictures of Lincoln lying on his stomach in front of a great open fireplace reading. Another picture that history records for us is that of Lincoln lying under a great tree following the shade around the tree reading a book all day long.

Lincoln's early books were few, but, as Miss Tarbell says, they were great books. His speeches, his letters, and his conversation throughout his lifetime were flowers blossoming out of the rich soil of the Bible and these few great books in which he lived as a boy. His figures of speech, his simplicity of expression, his dignity of language, his loftiness of symbol are all due to his having saturated himself with the language of the Bible. The literature of the Bible was Lincoln's everyday speech!

THE LITERATURE WRITTEN ABOUT LINCOLN

Each year produces its mountain-high pile of Lincoln literature; some of it new and brilliant; some of it not so new and not so worth while. But all of it somehow finds a reading public.

This great production of Lincoln literature is not confined to America either, as is illustrated by the fact that one of the most authentic lives of Lincoln that has ever been written was written by Lord Charnwood; and that recently the only great drama interpreting the life of Lincoln has been written by an English playwright, John Drinkwater.

In a most beautiful and universal fashion indeed, is the greatness of Lincoln permeating the heart of the whole wide world. I have just returned from a trip around the world, travelling 55,000 miles in a year's time. When I was in Korea the great Independence movement was at its glorious height. I talked with young Koreans of the educated class and there was scarcely a conversation that I did not discover that the "Great Heart" whom they were following, the ideal that they were enshrining in their dreams, was that of our own martyred Lincoln. I found this same thing true in the great student movement in China, one of

the most powerful social and political movements in the world to-day. These young Chinese students know the history and life of Lincoln as few American boys know it, and Lincoln is the man they quote constantly in their fiery speeches on street corners. I found this same thing true in the Philippine Islands, where the young students place Lincoln even above their national idol, Jose Rizal. Russia has enshrined Lincoln in its great groping soul. It is significant that during the past year in two great English cities two great bronze statues of Lincoln have been unveiled; the St. Gaudens statue in London, and the Barnard statue in Manchester. The whole wide world is accepting the tradition of Lincoln's greatness and the whole wide world is enshrining Lincoln in its heart of hearts.

Naturally this is finding expression in the literature that is being written about Lincoln everywhere, the outstanding illustration being the Drinkwater drama and the Charwood *Life of Lincoln*. In America every year sees the publication of a new Lincoln literature. In the world of verse and poetry alone the amount of literature written about Lincoln is appalling. Hundreds of books of Lincoln poetry have been issued by publishing houses, and every February sees both the great and the humble poets of America trying to express some phase of his character in verse.

Mr. Oldroyd, owner of the house in which Lincoln died in Washington, D. C., some years ago issued what he called *The Poet's Lincoln*. In selecting one hundred poems for this book he selected from one thousand poems. This is an illustration of the almost numberless poems that have been written about Lincoln.

The Book of Lincoln, written or compiled by Mary Wright Davis, is one of the most useful of the hundreds of books published on Lincoln. Most of it is made up of the division called "Lincoln in Verse"; it is a marvelous thing that an entire life history of a great man can be traced out accurately in the poems that have been written about him. The chapter headings of this book are: "The Source of Lincoln," "The Mother of Lincoln," "To President Lincoln," "The First American," "Gettysburg Ode," "Lincoln Mourned," "Lincoln's Grave," "Lincoln Memorial," "The Living Lincoln," "Lincoln's Centenary and other Birthdays," "Washing-

ton and Lincoln," and "Miscellanies." When one stops to think that in this book Lincoln's entire life can be traced in truly great poems written about him, it is a startling thought. No character in all the world's history has had his life so completely interpreted by so many varied authors, all in verse.

The great poems on Lincoln have been written by Edwin Markham, Walt Whitman, Vachel Lindsay, Joaquin Miller, and others. The great lines that stand out are: Markham's "And leaves a lonesome place against the sky," Whitman's "Captain! Oh my Captain!" Vachel Lindsay's "Would I might rouse the Lincoln in you all!"

The Library of Congress contains over fifteen hundred books written on Lincoln, and this list is increasing every year. These books have been written in nearly every language on the face of the earth.

America has produced several great histories of Lincoln's Life, among the most useful being the Nicolay and Hay books, from the group of earlier writers, and the Ida M. Tarbell two-volume history of the later writers.

Several edited books on Lincoln's yarns and stories have been issued, one of these being McClure's and another good one being *Lincoln's Own Stories* by Anthony Gross.

Books on Lincoln's Religion, his viewpoint on Prohibition and a score of great problems have been issued. Last year The Abingdon Press issued a book on *Lincoln and Prohibition*. This same press a few years ago published a book of Lincoln Memorial Addresses called *Our Martyr President* and also *Abraham Lincoln the Christian*, the author of which is William J. Johnson, as well as a book on *Lincoln's Gettysburg Address* written by Orton H. Carmichael, which is an attempt to set this great address in its proper perspective and give all of the facts incident thereto for posterity. Even so slight a contact with Lincoln as a youth being kissed is cause for writing a book, as the editors of The Abingdon Press thought when they gave us a book entitled *When Lincoln Kissed Me*.

Dr. Barton's book on *The Paternity of Lincoln* is one of the recent useful books which clears up forever an uncertain tradition

that surrounded the President. Dr. Barton has written another great Lincoln book, *The Soul of Lincoln*.

Literally hundreds of small books of the gift type have been published and hundreds of thousands, perhaps millions of copies have been sold. Among these are such books as *The Perfect Tribute* by Mary Shipman Andrews. This book has been the most popular of the pocket-sized books about Lincoln. *The Counsel Assigned* is another of this same writer's booklets on Lincoln. *The Toy Shop*, by Margaret Spalding Gerry, has had many editions. *Father Abraham, He Knew Lincoln*, and a half dozen small gift books about Lincoln, by such writers as Ida M. Tarbell and Eleanor Atkinson, *Lincoln's Love Story, Benefits Forgot*, by Honore Willsie, *The Bust of Lincoln*, by James Francis Dwyer, and hundreds of others illustrate the prolific production of this type of literature *about* Lincoln.

In addition to the poems, hymns, and songs, the gift books and the more serious discussions of his Religion, his views on Prohibition and stories about him either imaginative or fictitious, there have been several wonderful novels written surrounding his fascinating life, the most recent and most interesting of them all being Irving Bacheller's *The Man of the Ages*.

This might be continued almost indefinitely, but I have given illustrations of the outstanding types of Literature *about* Lincoln.

THE LITERATURE HE WROTE HIMSELF

Lincoln was unconsciously a poet. I mean by that that he was so saturated with the Bible that he talked in the language of Psalms, and more or less in the form of the poetry of Psalms. An illustration of this startling fact is afforded by taking his beautiful prose speeches and putting them into the following form. It will be noticed that even an unconscious effect of rhyme is illustrated in the two middle lines of this quatrain taken from the Gettysburg address:

But in a larger sense
We cannot *dedicate*
We cannot *consecrate*,
We cannot hallow this ground.

The speech itself opens with poetry in that marvelous line "Fourscore and seven years ago." There is a poetic sweep, rhythm, and flow to that opening line which swings like mighty music. It deserves to rank beside that beautiful line of prose-poetry, "And after they had sung an hymn they went down into the Mount of Olives."

A sense of rhyme and rhythm is echoing in the following four lines from the Second Inaugural:

Fondly do we hope,
Fervently do we pray
That this mighty scourge of war
May speedily pass away!

And what beautiful blank verse there is here:

With malice toward none,
With charity for all;
With firmness in the right
As God gives us to see the right
Let us strive on to finish
The work which we are in;
To bind up the nation's wounds;
To care for him who shall have borne
The brunt of the battle;
And for his widow and his orphans,
To do all that may achieve and cherish
A just and lasting peace
Among ourselves
And with all nations.

That ever buoyant and bubbling humor, which all through his life like a perpetual saving spring of grace swept through the sad years of his existence, is illustrated in the following verse which was found in his schoolboy notebook according to Miss Tarbell:

Abraham Lincoln,
His hand and pen
He will be good,
But God knows when.

In a friend's notebook he wrote:

Good boys who to their books apply
Will all be great men by and by.

I find two or three avowedly and deliberately metrical pieces written by Lincoln. Here is one on a "Maniac":

But here's an object more of dread
Than aught the grave contains—
A human form with reason fled
While wretched life remains.

When terror spread and neighbors ran
Your dangerous strength to bind,
And soon a howling, crazy man,
Your limbs were fast confined;

How then you strove and shrieked aloud,
Your bones and sinews bared;
And fiendish on the gazing crowd
With burning eyeballs glared.

And when at night the drear and long
Time soothed thy fiercer woes,
How plaintively thy mournful song
Upon the still night rose!

I've heard it oft as if I dreamed,
Far distant, sweet and lone,
The funeral dirge it ever seemed
Of reason, dead and gone!

Consciously and unconsciously Lincoln was a poet. He not only deliberately wrote verse in rhythm and rhyme, but he wrote it even more beautifully in his unconscious moments when in his letters and his speeches he rose to the sublime. If the editor finds room for it in this article, I have, taking the suggestion of another writer, Marion Mills Miller, in *The Poet's Lincoln*, arranged the speech at Gettysburg in verse form. The reader will notice how almost biblical it sounds in its simplicity, brevity, and beauty of expression:

Fourscore and seven years ago
Our fathers brought forth
Upon this continent
A new nation,
Conceived in liberty,
And dedicated to the proposition
That all men are created equal.

Following this sweeping and beautiful introduction comes

the body of that wonderful speech, each line of which can be arranged into beautiful blank verse, but the conclusion is the part that mounts to the highest heights of verse:

That from these honored dead
We take increased devotion to that cause
For which they gave
The last full measure of devotion;
That we here highly resolve
That these dead shall not have died in vain;
That this nation, under God,
Shall have a new birth of freedom;
And that government of the people,
By the people, and for the people
Shall not perish from the earth!

In Osborn H. Oldroyd's recently published book *The Poets' Lincoln*, will be found a letter from Mr. Lincoln to William Johnson, his friend, in which he writes as follows concerning the verses printed below: "The piece of poetry of my own which I alluded to I was led to write under the following circumstances. In the fall of 1844, thinking I might aid some to carry the State of Indiana for Mr. Clay, I went into the neighborhood in that State in which I was raised, where my mother and only sister were buried, and from which I had been absent about fifteen years. That part of the country is within itself as unpoetical as any spot of the earth, but still seeing it and its objects and inhabitants aroused feelings in me which were certainly poetry though whether my expression of those feelings is poetry is quite another question."

My childhood's home I see again,
And sadden with the view;
And still, as memory crowds my brain,
There's pleasure in it too.

O Memory! thou midway world
'Twixt earth and paradise,
Where things decayed and loved ones lost
In dreary shadows rise.

And freed from all that's earthly vile,
Seem hallowed, pure and bright,
Like scenes in some enchanted isle
All bathed in liquid light.

As dusky mountains please the eye
When twilight chases day;
As bugle notes, that, passing by,
In distance die away;

As, leaving some grand waterfall,
We, lingering, list its roar—
So memory will hallow all
We've known but know no more.

Near twenty years have passed away
Since here I bid farewell
To woods, and fields, and scenes of play,
And playmates loved so well.

Where many were, but few remain
Of old familiar things;
But seeing them to mind again
The lost and absent brings.

I hear the loved survivors tell
How nought from death could save,
Till every sound appears a knell,
And every spot a grave.

I range the fields with pensive tread,
And pace the hollow rooms,
And feel companion of the dead—
I'm living in the tombs.

Letter writing has formed a certain definite part of all literature, the outstanding illustrations being Paul's Epistles in the New Testament. In every life of any great man, such as have been so frequently published, his letters form a very real part of the interpretation of that man's life. But as a piece of real literature in letter writing; as an illustration of the great classic of letter writing, since Paul's epistles I doubt if literature contains a greater illustration than the Bixby letter. It is truly great literature:

DEAR MADAM: I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our Heavenly

Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altars of freedom.

His speeches stand, as do his letters, as great monuments of universal literature. The Gettysburg address, from which I have quoted in this article, shall go down in the history of literature to stand side by side with the great classic examples of literature in this field.

And so it has been that Lincoln not only lived great literature, had great literature written about him, but he wrote great literature himself.

And I close as I began by quoting the greatest and strongest and shortest poem that was ever written on Lincoln; a hitherto unpublished contribution to Lincoln Literature which I make through the courtesy of the keeper of the Lincoln Memorial in Springfield, Mr. H. W. Fay, that short and yet pregnant poem by Joaquin Miller:

LINCOLN

The strength of Hercules;
The sense of Socrates!

THE PROBLEM OF THE PERSON OF CHRIST

EDWIN LEWIS

Madison, N. J.

JESUS CHRIST was a particular Man who lived at a particular time and place in the world's history. He was born in the same way as any other human being must be born. He was as dependent on others as any other child must be. All that necessity of learning which belongs to human life and experience belonged to him. His body was in no discernible sense different from other bodies, and his mind functioned according to the same principles which control the functioning of all other minds. He went to school; he learned a trade; he lived in the fellowship of home and friends; he was a member of a "church"; and he recognized and discharged the obligations of citizenship. He knew what it was to hunger and thirst, to weep and to rejoice. He knew that utter physical exhaustion which comes from long-continued toil. The hatred of enemies and the love of friends alike entered into his lot. He knew the meaning of disappointment, misunderstanding and calumny. And that which is at once the pathos and the glory of human life, uncertainty as to the exact form under which to express devotion to the will of God, he felt on occasion up to almost the very last moment of his life. It cannot be said too often or with too great emphasis: Jesus Christ so exhibited the characteristic qualities of manhood that it seems never to have occurred to anyone who knew him to doubt that his manhood was real. No theory of his person can therefore be tolerated which is in anywise incompatible with the frankest recognition of his complete humanness.

This raises, of course, the delicate and difficult question of the story of his birth. Whatever one thinks of the story, it seems perfectly obvious from the record that the manner of our Lord's coming, whatever it may have been, made no discernible difference in the conditions of his human experience. Certainly it did not guarantee him against physical suffering. Then why

should it be thought to guarantee him against moral struggle? Or why should it be supposed, in the event of moral struggle, to guarantee the outcome? He was tempted, and the very idea of temptation involves the comprehension of alternatives, and a degree of interest in them. That means again a certain mental obscurity and a certain hesitation of will. Where that was the case, there was certainly no omniscience. It is difficult to see why, if supernatural birth did not of itself assure omniscience, it should yet be held to assure holiness.

There are three ideas associated with Christ which have always had a place in Christian thought, even so early as the New Testament. The three ideas are his uniqueness, his universality, and his preexistence. It has generally been felt that these are in some way involved in the manner of his birth. Is it possible still to retain that feeling? What it is desired to reach is such an understanding of the circumstances of his birth as establishes an evident congruity between the Child and the Man. That congruity can better be established by recognizing the special quality of the human maternity—as is so beautifully done by Luke—than by insisting on so debatable a point as the total absence of human paternity. It is certainly more in keeping with modern modes of thought to believe that God prepared for the coming of his Son not by dispensing with fatherhood but by deepening and purifying and divinizing motherhood. A careful reading of the first three chapters of the Gospel of Luke, apart from all presuppositions as to what is to be found there, will leave in the mind a very serious doubt as to whether Luke ever had the least thought that he was describing an absolutely virgin birth. But what Luke does teach most plainly is that the Spirit of God so possessed Mary, and that he made her so feel the glory of her approaching motherhood, and that he filled her mind with such solemn and rapturous thoughts concerning her child and his destiny, that the Child was in a very real sense supernaturally born. It can never be certain that Luke describes a virgin birth; it can never be uncertain that he describes a birth in which God was specially implicated—a “supernatural” birth, if the term is properly understood. To use modern categories, he is seeking a psychological

rather than a physiological explanation of the later Messianic consciousness and vocation. Perhaps this was a point of view which the prosaic Matthew could not appreciate, although there is room for discussion even of that.

Whatever may be the exegetical soundness of this suggestion that the function of the Spirit of God in relation to the Child Jesus was not that of "immediate" conception, but that of a special, even "miraculous" preparation of the heart and mind of Mary, it is at least no less congruous with a Christian philosophy of the universe than is the theory of an absolutely virgin birth. Moreover, it accounts equally well—for some people it accounts better—for all the other facts associated with the Redeemer, in particular the three ideas already mentioned—his uniqueness, his universality, and his preexistence.

(1) **UNIQUENESS.** The general impression created on us by the New Testament is that Jesus Christ is associated with God's gracious purpose to redeem mankind. He was associated with it in a way such as no other ever has been. The impression has entered into the Christian heritage, and become one of the foundations of the faith. We believe that Jesus Christ is the world's hope because he represents in a unique way God's purpose of love and grace.

Historically, of course, the title "The Christ" means "The Anointed One," and it has the same root significance as the Hebrew word "Messiah." But Jesus was not born "The Christ," if we take the term in reference to the vocation he eventually discharged, any more than, shall we say, Abraham Lincoln was born President of the United States of America. The announcement of the angels must be regarded as anticipative, especially if we bear in mind the slow steps whereby Jesus came to his Messianic consciousness. What we may rather say is that he was born to become the Christ. This involves that we recognize a distinction between what is represented by his personal and—to use the crude term—his official designations. There is that which the name "Jesus" stands for, and there is that, wholly separable from it in thought, because of which he came at last to be called "The Christ." Precisely this distinction underlies the prologue

of the Fourth Gospel. The one was born, lived, and died; the other knows neither beginning nor ending, for it is the "Logos," it is that *with which* he became anointed, it is that *with which* he came at last to be identified. The uniqueness of Jesus Christ, then, or, as we should say, Jesus the Christ, is in the fact that in him for the purposes of divine grace an eternal and integral feature of the Godhead came to an absolute manifestation under the conditions of human life.

It is the Christian belief that this divine invasion of the world was for the sake of human redemption. But such an invasion must necessarily be made through the instrumentality of a human life. God's problem, therefore—if one may be allowed the expression—was just this problem of the instrument. "When the fulness of the time was come, God sent forth his Son," and the fulness of the time was when the necessary conditions had been obtained. Even the Incarnation, act of grace though it were, was according to law. The Eternal would come into time through a human life. But that could only be as there was a life which made possible the divine purpose. Surely what Luke would have us see, and what John also would seem to imply, is that we owe the coming of Jesus not to any arbitrary dispensing with a human factor but to the unusual activity of the divine. God needed a special instrument for a special purpose, but he could get it only in appropriate conditions, and he waited as long as he did because his action—there as elsewhere—was to be not arbitrary and lawless, but profoundly law-abiding. It is perfectly permissible for us to say that God "chose" Mary, but he chose her because she was already fit to be chosen, and because she was so wholly responsive to the rich tutelage of the Holy Spirit throughout those waiting months. Such a view of the matter at once dispenses with all necessity of attempting to bolster up the gospel narrative by showing that science is not hostile to the idea of parthenogenesis. It dispenses with the eminently distasteful theories of "mystic analogies." It retains the presence of the supernatural and unique without violating our deep-seated sense of order. It is a frank recognition of special divine action for a special purpose, which never needs to be repeated because its

object was attained. In a word, it means—and no one can deny that this rings true to the New Testament—that we explain Jesus of Nazareth through the exigencies of God's purpose of grace for men.

God is Eternal Holiness and Eternal Love. He would have men see that holiness, and he would have men see that love. Such a revelation it was not possible to make except through a human personality. We believe that there was a necessity for this revelation by incarnation. It was necessary from the divine side, and it was necessary from the human side. In Jesus, that necessity is met. In him, God broke into the stream of humanity as he had never done before. He entered into the most intimate personal relation with the life which, it is not too much to say, had been especially prepared for that purpose. The conditions had been secured in which it was possible for God to make an absolute expression in a human life of that integral feature of his Being which we designate "The Eternal Christ." Such an expression was in that personal achievement whereby the Man Jesus entered wholly into the innermost meaning of God and his purpose in the world. To do that was his vocation. God had waited long for the ripening of the conditions that would make it possible, not by arbitrary and extraneous means, but by inward and moral and therefore law-abiding means, for himself and a human life to enter into such an intimacy of personal relationship as should amount to the establishing of an essential moral identity. In the realization of that relationship, Jesus realized also absolute God consciousness and God realized absolute man consciousness. In the absolute involution of the human and the divine in a common consciousness, meaning an identity of experience through an identity of purpose achieved through an identity of will, very God became very Man and very Man became very God. "I and my Father are One." That having been done, it was done once and for always. It was truly "a finished work." Speculation on the possibility of "another Christ" is cheap and superficial. The divine-human achievement in Jesus Christ was accomplished because it was necessary. But for the necessity, there would have been no such achievement, and there will never be a like achieve-

ment because there is no longer the necessity. Herein lies the uniqueness of Jesus Christ. In respect to his relation to the world's redemption he is sole Saviour, sole High Priest, sole Sacrifice, sole Mediator, as solitary as the mysterious Melchisedec. Not by duplicating his God consciousness are we saved: to seek that would be presumption indeed, and even those who most insist on its theoretical possibility are not notably eager to make any personal claim regarding it. But rather are we saved by faith, which is to say by the utter assent that we make to that whole body of truth and reality of which "Jesus the Christ," in his spirit, in his experience, in his achievement, is the all-sufficient and everlasting attestation and guarantee.

(2) UNIVERSALITY. That same reality in God which John calls the Logos, and which is the basis of the absolute God consciousness of Jesus, is also the basis of human personality. The degree in which God is manifested is determined by the nature of the instrument. There is "more" of God in a plant than in a rock; more of him in an intelligent animal than in a tree. That which is most like him most manifests him. Then because we know nothing of higher worth than personality, we make personality at once the instrument of God's most perfect manifestation and the clew to his own real nature. For all that God does rests back upon a prior possibility. He does this or that because, even before it is done, there is in him the *capacity* to do it. That this is a principle which raises a difficult problem when applied to certain features of the world is not to be denied, but the principle is not to be surrendered on that account. If God is Creator, then there is that in God because of which man is possible, and if man is the apex of creation then that in God which makes man possible is of the very essence of God's nature.

But man may be the clew to God without at the same time exhausting all that which he himself indicates as to the nature of God. That is to say: there may be that in God of which man is the evidence while yet the full range and meaning of that divine reality remains unknown. It remains unknown because of the limits which are placed upon its manifestation by the very law which constitutes normal human nature. If then, God could

secure an instrument of the right sort, it is conceivable that he might so manifest himself by means of it as that he may be known forever for what he really is. It was suggested above that the story of the birth is to be understood in the light of this need in God for an adequate instrument. We may speak of a divine incarnation in Jesus because the very conditions which God had secured in his being made possible such a seizure of the human by the divine and of the divine by the human as resulted in one and the same consciousness and therefore one and the same experience being common to both. Human personality has its basis in a fact of the divine nature, and to a degree reveals that fact. The personality of Jesus has a like basis, but it is related to that basis in such a way as that the full meaning of it is seen in him alone. This is what makes him "The Christ." In him, truly human as he is, under a like necessity with all other men to be made perfect through suffering—in him there was achieved that absolute God consciousness which puts him in the category of complete divinity, while he yet at the same time remains in the category of complete humanity.

It is this that justifies faith in regarding Jesus Christ as the Universal Man. As has been said, every human life is grounded in that same divine reality which got itself so fully and finally expressed in him. The principle of racial solidarity may easily be misunderstood or abused, but the principle itself is undeniable, and here is its ultimate basis. Every individual life possesses both a common feature and a unique feature. Its common feature is in the fact that it expresses one and the same aspect of Deity. Every life springs from a common root, and so far as it does that it possesses a common identity and the power of a common experience. But every life has a unique feature in the sense that it is a center of separate personal experience. There are at one and the same time likeness and difference. The likeness is what makes it possible for us to speak of "man." The difference is what makes it possible for us to speak of "men."

Now it is this commonness and difference which is the source of that distinctively human trait whereby one man may act for another, or may think himself into another's place and experience.

All vicarious suffering, and all other vicarious action, is possible because of this fundamental constitution of man. Nevertheless, of no particular man can it be said that he is at the same time universal. Every man expresses the same common divine fact, but no man expresses it wholly. What is now being claimed is that Jesus Christ, because he represents the expression in human terms of that total divine fact which other men express only in part, possesses a universal character. It is because of this universal character that he could act in a universal capacity and accomplish that which had universal significance.

More particularly, what we have here is a philosophy of that great act of faith which makes the full meaning of our Lord and his work practically available. For every man may know himself to be "in Christ." So also may he say with Paul: "I live, yet not I, but Christ liveth in me." It is true that we may on occasion ascribe a certain representative character to any man, and feel that what he was or did is to a degree ours. But respecting our relation to Jesus Christ this possibility takes on a character wholly unique. Of no other person can every man feel, as he may of him, that he is at once "mine" and "yours," that he does not cease to be "mine" because he is "yours," or cease to be "yours" because he is "mine"; that, indeed, it is only because he is "mine" that he can be "yours," only because he is "yours" that he can be "mine." To the "eyes of faith" his achievement was our achievement, his suffering was our suffering, his victory was our victory, his complete acceptance with God was our acceptance with God. A great deal that was philosophically and psychologically and ethically impossible has been written about the idea of substitution as applied to our Lord and his work, and some drastic criticism of it is still needed. But in our reaction from a false conception we need to be very careful lest we go to the opposite extreme. If there be not a profound truth in the idea of substitution—a truth which Paul is struggling to express in the Epistle to the Romans—then are we indeed without hope in the world. Jesus Christ is represented in the New Testament as possessing a universal and representative character. He possesses that character because what is to some extent revealed by all human life a

reality in the nature of God, is in him laid bare to its uttermost extent. There therefore exists between Jesus Christ, thus conceived, and every other man what theologians have been wont to call "an original relation." There can be finite personality only because God is as he is, and all that God is from this point of view became objective in the experience of our Lord. The divine that is partial in every man is complete in the One Man. The achievement of the One Man is therefore universal. Deity is there and humanity is there, and each is as the other. It remains therefore as a concrete historic fact, in which, on conditions, every man may share. There God meets man and man meets God in a reconciliation which made specific by all men through faith, appears from every standpoint as the final reason for human existence.

(3) PREEEXISTENCE. Said the Arians: "There was a time when the Son was not." Replied the Athanasians: "The Son was coeternal and consubstantial with the Father—begotten, not made." Whatever we may think of the metaphysics with which the party of Athanasius supported their position, it is not to be disputed that in their insistence that in the Person of the Redeemer there was both "very God" and "very man" they revealed their possession of an unerring instinct for the reality. Yet it is one of the ironies of Christian history that a truth so profound as this should have been bandied about in bitter doctrinal controversies. Where men should have been satisfied to be "helpers of each other's joy," they have felt free to indulge in dogmatic assertion, and to demand unqualified acquiescence therein from others. A few isolated passages of Scripture, about whose exact meaning there must necessarily always be more or less of doubt, have been pushed to their alleged "logical consequences," and made infallible tests whereby to measure the extent and sincerity of men's devotion. What we are to work with and perpetuate is the simple faith of the New Testament that "God was in Christ," and that "God was manifest in the flesh."

A simple question is held to suffice to reveal a man's attitude here: "Do you believe in our Lord's preexistence?" If the answer is satisfactory, there is still another question: "Do you be-

lieve in his personal preexistence?" The usual implication of such questions is that only belief in his personal preexistence can be regarded as satisfactory.

It is certain that we shall never get very far with this idea unless we keep continually in mind the distinction between the human and the divine as this is illustrated in the Person of Christ. Jesus was a particular Man who lived at a particular time and place. In that aspect of him, he was preexistent only in the sense that every other man is—in the sense, namely, that human personality is a manifestation of a certain antecedent divine reality which therefore makes such personality possible. The Child who was born of a human mother cannot, viewed as that mother's Child, be identified with "The Logos," or with "The Creative Cosmic Principle," or with a distinct personal member of a Divine Trinity who had never begun to be, but always was. It is true that such an identity has often been attempted, but it is possible only by the aid of speculation which is notable rather for its subtlety and ingenuity than for its ingenuousness and lucidity. Let us say it frankly, that to affirm that consciousness which gradually became self-aware under the fostering care of a pious village home was the consciousness of a being absolutely divine and eternal in his own native right, not only lacks any known facts to support it, but strains "to the breaking point the credulity of an increasing number of men. We have claimed that the birth story, taken with its entire sequel, means that Jesus is to be explained by the necessities of God's purpose of grace, which necessities, however, could not—at least, did not—abrogate God's respect for the integrity of his own order, but rather were conditioned by it. Even God must secure his instrument before he could realize his end, and he secured his instrument according to his own orderly habit. It is open to anyone to say that he did not—that the New Testament teaches that he smashed his order at this point. The reply to that is twofold: In the first place, that the New Testament is susceptible of a different interpretation; and in the second place, that if God could have done at any earlier time he cared to choose what he at last did in Christ, the delay is indefensible before the bar of human ethical judgment.

But it is a different matter if God was waiting "because he had to," that is, because he needed appropriate conditions which he could secure only according to "laws" which expressed his own essential nature, Jesus, we believe, fulfilled a unique vocation. As we have said, he was the chosen instrument through which God entered in the most intimate way into a human experience and showed himself to mankind in the one way in which that was necessary, and in the only way in which it was possible. But the degree in which the divine could enter into the human was exactly proportioned to the degree in which the human could enter into the divine. That which was everlasting in the bosom of the Father at length stood before men, and it did that when it was absolutely apprehended in a human consciousness which thereupon became absolute divine consciousness as well. It is in this sense alone that we can make intelligible the notion of our Lord's preexistence; or let us rather say that because we believe this we *will*, we *must*, speak of his preexistence, of "the Word become flesh," of God being "in Christ," of God "manifest in the flesh," of "the glory which he had with the Father before the world was," of "the love wherewith the Father loved him before the foundation of the world." In reverent adoration we hold him in our thought, and with a conviction that we cannot escape and for which we will offer no apology, we exclaim: "There never was a time when *THIS* was not. *THIS* is that Sonship that is 'co-eternal and con-substantial with the Father.' *THIS* is that truth and grace, that love and holiness, which are enshrined in the very heart of Eternal Being. *THIS* is the reason for things. *THIS* is that for whose sake creation is. *THIS* is the Light that lighteth every man coming into the world. *THIS* is what men have ever groped for, blindly enough indeed, but concerning which God has nowhere left himself wholly without witness. *THIS* is the Lamb slain from the foundation of the world. *THIS* is the promise and power of human redemption,—the earnest that struggling and disrupted humanity shall finally become one family, moved by one Spirit, and forever bearing one Name."

What we see in Jesus then that makes him at once solitary and universal is not something created and temporal, but some-

thing uncreated and eternal. It is that that we worship, for it is divine. It is in that that we trust, for it can never fail. And we turn to the Fourth Gospel, and we make our own the words of him from whose fruitful mind, wherein memory wedded thought, that immortal utterance came: "Amid the uncreated origins was the Word. The Word was with God; yea, it was divine. Because of it all things that were made were made. In it was Life, such Life as was Light for men. There was never a time when it was not in the world, unknown though it might have been. A few there were who understood it, and these, whatever their race or time, became thereby children of God. At last the Word entered a human life, and dwelt there as God might dwell in his temple. Then indeed was the glory of God revealed. For God's glory is his grace and truth, the Word which he utters eternally. It is as though he were a Father, and Grace and Truth his Only Son. Like the mind that reveals itself in speech, God is unseen, but he is declared as to his grace and truth in Jesus Christ, even as sonship declares fatherhood or as speech declares thought."

Divine? Preexistent? Eternal? If God is not such as meets us in Jesus Christ, then God cannot greatly concern us at all. If he is not this, then is he less than this, for he cannot be more. More we do not need. With less we cannot be content. God is then here or nowhere. He was always this, or he was never this. So, "MY LORD—AND MY GOD!"

A PAGE OF POETRY

STORM-WINDS

Of a sudden the solid cloud-bank rushed aside,
 And the noon shone bright for a space before the rain;
 And the winds were still, and a hush fell deep and wide
 Ere the threatened hurricane.

Only an hour, and the jealous winds once more
 Had built their castle of cloud, and barred the door;
 An hour of calm, and the leaves and the driven dust
 Renewed their feverish dance with the gypsy gust;
 But the heart was light, for the rain-dimmed eyes
 Had seen the skies.

Through a clouding grief at noonday broke the sun,
 On a life that baffling fears had blown about,
 Only a flash, and the threatened storm begun,
 And the kindled torch went out.

But the soul nevermore could sink to a lower plane,
 Hope lifted beyond the bluster of wind and rain;
 For the light of Heav'n had shone for a moment through,
 And in one clear flash, ere the tempest raged anew,
 Ere the leaves were strewn and the clouds were blown,
 She had seen, and known.

ANON.

THE DYING SUN

Across the crowded streets and filthy courts
 Long shadows fell; but still the faithful sky
 Her passing lord his dying honors gave.
 Her white-robed priests bent o'er his purple couch
 And held the dark-winged demons from their prey.
 His shrift made clean, he sank into his grave,
 No cloud of sin remaining on his brow.
 And then, the shining servitors of heaven
 High heaped his tomb with rose and violet,
 While east and west there flamed a sudden joy
 To hear his message, "I will come again!"
 O City, by the gateway of the sea!
 About thy busy life and noisy trade
 God wraps his robe of beauty evermore.
 Remember thou the witness of the sky!

ANON.

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

CHARACTER AND CREED

PHILLIPS BROOKS in his remarkable *Lectures on Preaching* everywhere insists that the sermon is composed of two elements, truth and personality. And the latter is the more important, for to have power it must be a message out of life. And it is true, not only of preaching but of all life. The making of manhood is the final cause of all truth and of all things. So Paul advises a young preacher, "Take heed unto thyself and to the doctrine." He puts life before doctrine. Of course a bad man can do some good; a lost or a blind man could light a beacon. Yet personal piety is the highest power in preaching. Doctrines must be alive to be effective. Truth to achieve its highest ends must come not like incense from the censer that only holds it, but like fragrance from the flower that produces and exhales it.

Character affects creed. Personality tinges perception. We carry with and in us the light by which we can read and interpret the open page of nature, history, and life. Give man a new set of senses and science would be revolutionized. Yellow the vision with jaundice and glory will vanish from the world. So self conditions doctrine. "Human things must be known to be loved, but divine things must be loved to be known." It is only the pure in heart that can really see God. "He that loveth not knoweth not God." Doctrines ought to be preached. They should be carefully wrought out by the brain, yet they cannot be truly forged by the intellect until they have come to white heat in the furnace of the heart.

Character not only shapes the forming of the creed but affects its teaching. Truth gets its real power from personality. It is not what is said but the way genius says it that turns words into revelation. Back of literary immortality is creative personality.

The medium colors and lends its glory or its defects to the light passing through it. We may teach mechanically, but there must be more than speech in a sermon, there must be moral contagion. The truth must first thrill the preacher's heart and inspire his life. Living reality cannot be imitated. Fire must touch the lips. Wax flowers may be more perfect in form and color than natural blossoms, but they are without perfume, do not attract the bees, and have no vital power of reproduction. Doctrine apart from life is a dead thing.

Character is more mighty than creed.

It is more intelligible. There is obscurity in all speech. We need many translations of the Bible, but the best of all is its rendering into character the living epistles that all can read and understand and that no criticism can cheapen.

It is more convincing. Fact cuts the knot of theory. Men often feel that preaching is impracticable, that the sermon states something too seraphic for the plain prosaic possibilities of life. But experience is the test of truth. A layman once told the writer: "It was hard for me to believe in entire sanctification until I knew Bishop Ninde!" God's greatest word is his Living Word. He embodies his supreme truth in a Life.

For so the Word had breath, and wrought
With human hands the creed of creeds,
In loveliness of perfect deeds,
More strong than all poetic thought.

It is more available. There are times when preaching is useless or impossible, then the living gospel of living patient character has its chance. Suppose a man should brag about the beauty of his orchard, and, when you went to see it, instead of showing you in springtime the lovely white and pink blooms against the sky or in the fall the glory of the gold and crimson fruit, should lead you down cellar and point out ten barrels of cider vinegar! Yet cider is the concentrated essence of orchard and doctrine is an induction from life. Many pseudo-fundamentalists are intoxicating their people with the hard cider of dogma rather than feeding them with the fruit of religion.

It is more important. Chemistry explains breadmaking, but does not feed folks. Making a fire does not necessarily imply a correct theory of heat. Applied science must always be given precedence to scientific theory. It is more important to love and obey God than to define him. A preacher can be right sorry for the folks who do not believe what he preaches, but if they do not believe him it will break his heart.

High Christian character is the abiding need of the church. Only a supernatural life can sustain a supernatural creed. This is the final appeal in an age of skepticism. Not a dead philosophy, not historical tradition, but living power is the safeguard of the church. It is the divine life that proves its doctrines divine.

Apostasy of life is the only fatal heresy. Neither higher critics nor modernist theologians are as dangerous to the church of Jesus Christ as its dishonest members, selfish officials, unclean livers, foul fighters, hateful liars, greedy gainers, and unkindly speakers. Hypocrisy is the worst infidelity. It was not the publicans and sinners, but the Scribes and Pharisees who were the worst enemies of the Kingdom.

What tests of orthodoxy would Jesus apply! Hear him say it: "If any man wills to do his will, he shall know of the doctrine." Creed does not create character, but character will lead to a worthy creed. Reason is instrumental in human life, but will is fundamental.

THE DIVINE IN MAN AND THE HUMAN IN GOD

GILBERT KEITH CHESTERTON, in his paradoxical apologetic treatise called *Orthodoxy*, says: "Christ had even a literary style of his own, not to be found, I think, elsewhere; it consists of an almost furious use of the *a fortiori*." Which is quite true if we somewhat soften the word "furious." Jesus constantly used the *argumentum a fortiori* in ways that perplexed the conservative orthodoxy of his day—and of ours. Perhaps the supreme example is to be found in John 10. 31-36. He had just said, "I and my Father are One." And then those who protested against paying divine honor to a human being began to throw stones at him. To

them his phrase was blasphemy and they say: "Do you, a mere man, make yourself God?" He then sets forth this unique argument: In the 82d Psalm God is pictured as standing in an assembly of the great summoned by himself for a judicial session. He drastically criticises the conduct of the judges present and yet he says, "Ye are gods and all of you are children of the Most High." If those to whom the Word of God came are called "gods," is He, who is the Consecrated Messenger of heaven, blaspheming when he calls himself God's Son?

Now, this argument was something more than a sacred pun on the word "god." Any human being who possesses any divine quality has in himself something divine. Are human judges divine? Yes, because justice is a divine attribute—Christianity is a religion of faith in man as well as of faith in God. On the one hand our Lord claims kinship with God, and on the other lifts the whole of humankind with him up to God. Our anthropology is an essential part of our theology.

"In the image of God made he man"—such is a primitive revelation of the Pentateuch, and a psalmist sings in answer to the questioning What is man? "Thou hast made him a little less than the Divine"; while a sage says that "the Spirit of man is the candle of Jehovah." Our inner nature is a spark struck from the burning essence of God himself. The human spirit, man's moral perception, the conscience, is a searchlight of God illuminating all the chambers of the soul. Conscience is not only the creation of God, but in its moral substance is itself divine.

It takes more than physical sight to see the divine in man. There is often a difference between an artistic portrait and a photograph. For we are apt to leave our souls behind when we sit for a photograph, but the painter waits for a chance to surprise the soul. There is a concealed glory in our lives which faith can see and which Jesus knows. He always appealed to what was likest God in the human spirit. Philosophical and cynical skepticism often fails to discern it. Even Carlyle says of Englishmen: "Twenty millions of people—mostly fools!" Pascal gets a glimpse of it when he calls man "the glory and the scandal of the universe." But the poets everywhere proclaim it.

Two Greek bards write, "We also are his offspring." And George MacDonald sings to his baby boy:

Where did you get your eyes of blue?
"Out of the sky as I came through."

And Wordsworth gives every babe a preexistent glory:

Our birth is but a sleep and a forgetting;
The soul that rises with us, over life's star,
Hath had elsewhere its setting
And cometh from afar.
Not in entire forgetfulness,
Nor yet in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

What is God's greatest work? It is that in which we see most of himself. We profess to see God in Nature and we can, for all beauty is the beauty of God, all wisdom is the wisdom of God, and all power is the power of God. But the mountain with its dome of snow shall melt one day in mist, the ocean shall cease its song, and the stars fall like overripe fruit. Man shall live on forever. We are dull, if seeing God in Nature, with its terror of disease and death, we fail to see something divine in man, with his moral will and heart that can love. He has a bodily pedigree that goes downward to the dust; but he has a spiritual heritage that reaches upward to God.

Modern religion is less afraid of anthropomorphism in its doctrine of God than are speculative agnosticism and metaphysical theologies. We are getting far more human in our religious thinking than were the scholastic confessionalists. Holy Scripture presents God very differently from many books of philosophy and most theological systems. Doubtless God used the Hebrew mind as the instrument of revelation because of its concrete stress on living reality, rather than the Greek intellect with its abstract tendency. In the Hebrew Scriptures God speaks through human experience and interprets himself through human life. He is Shepherd, King, Father, Mother, etc. His power is pictured as a hand, his knowledge as an eye, his sympathy as an ear, and his love as a heart. Our theologies have often made God impossible, but the Bible sees him not only as anthropomorphic, but as anthro-

popathic. He loves, sorrows, pities, rejoices, and repents. Even what in man become grave selfish faults he sublimates into divine attributes. He hates, is angry, and knows the painful jealousy of slighted love. What wonder that when Moses cries, "Show me thy face!" he gets a glimpse not of ontological but moral attributes, and that when God would complete his self-revelation, a door in heaven opened and a Man came down. Anthropomorphism, even when spelled with a capital A, cannot terrify present-day Christianity.

The human in God is the basis of revelation. There can be no disclosure of God to man excepting on the ground of some community of nature between them. Doubtless there is much in God that we cannot see and never can know, but there must be something in his nature which is like ours, the pattern after which we were made. This is implied in the Idea of Plato, the Logos of John, the Pleroma of Paul. Even in nature there are vibrations of air that our ears cannot hear and undulations of ether that our eyes cannot see. Yet there is a range of seven or eight octaves that we can translate into music, a spectrum rich with its sevenfold glory of color that we transfer to the canvas in creative art. So while there may be in God long reaches of the unknowable that no human searching ever can find out, there is also in him that which lies level to our nature. This is the God of the Bible, the revealed God of religion. It is the human in God that speaks to the heart of humanity; it is the divine in man that responds to the voice of God.¹

Is there then no distinction between God and man? Are we divine in the same sense that Jesus was divine? No, for there are both a qualitative and a quantitative discrimination.

Sin has set a barrier between God and man. But in Jesus Christ there is no trace of sin. You can find it in the greatest of mankind—in Moses, David, Paul, Luther, and Wesley. But depravity is not an attribute but a perversion of human nature.

¹That celebrated work, Feuerbach's *Essence of Christianity*, a skeptical criticism of the anthropomorphic character of our religion, could be transformed into an excellent theological treatise by knocking out its Hegelian philosophy and substituting a pragmatic interpretation. In like manner the Agnosticism of Herbert Spencer's *First Principles* is tolerably destructive of the metaphysical Deity of Unitarianism and scholastic theology, but cannot touch the God who is manifest in the flesh.

Men ought to be like God. Holiness is health; sin is disease. The stunted plant in the north is still a child of the sun and a brother to the palm. So does man even in his sin possess a kinship to the heavenly life. Because our Lord was without sin, he was the only real Man that ever lived. Man is a son of God on whom the devil has laid his hand and not a child of the devil that God is trying to steal.

There is also a quantitative distinction. No man reveals God with the completeness of the Christ. "It hath pleased the Father that in him should all fullness dwell." Conceive the universe as a great letter game. Men come to it and from its multiple alphabets of created glory they choose the letters that spell out the characteristics of their lives. The artist spells beauty, the philosopher wisdom, the scientist truth, and the saint holiness. Only Jesus Christ can spell them all. His nature covers the whole of humanity and reaches so far beyond that of the individual man in every direction that no man gets to God but by and through him.

The mission of Jesus is to make both these differences less, to make man more Godlike. He came not merely to reveal God, but to develop the God-life in us. You cannot cure the invalids in a hospital by marching an athlete through the wards and saying, "Gaze on perfect health and be healed!" Jesus is more than an example, he is a Saviour. He not only reveals the perfect manhood and therefore the Godhead; he imparts divinity. The Incarnation climaxes in the Atonement. His atoning grace brings that reincarnation we theologically term regeneration. "As many as received him to them gave he power to become the sons of God."

What is heaven but God revealing more and more his human heart of love and man rising more and more to divine heights of holiness, knowledge, and might? The most triumphant cry of human hope is, "We shall be like him, for we shall see him as he is." O that some day, when we pass the pearly gate and our feet touch the golden pavement, our ears shall hear an angel say: "He comes, a younger brother of the Elder Brother; *he looks like Him!*"

THE HOUSE OF THE INTERPRETER

THE Books of Ezra and Nehemiah raise many rather difficult critical questions, but these do not seriously affect the religious values of the post-exilic literature. Israel has grown more formal but also more stable in its religion. For English commentaries the first place must be given to that of L. Z. Batten in the *International Critical Commentary* series. Somewhat simpler is Ryle in the *Cambridge Bible for Schools*, and Davies in the *New Century Bible*. High homiletic value is in Adeney's volume in the *Expositor's Bible*. Useful books on this period are Rawlinson's *Ezra and Nehemiah* in the Men of the Bible series and Cheyne's *Jewish Religious Life After the Exile*. Hastings' *Bible Dictionary* also should be consulted.

THE RETURN OF THE RANSOMED

When we assert the inspiration of the Bible, we have by no means fathomed the real depths of that doctrine. Back of the sacred Book lie the holy facts. God not only inspires the words of prophecy, but also the deeds of history. That holy men of old have spoken as they were moved by the Holy Spirit is a wonderful and sublime truth, but more wonderful still is the fact that in all ages God has moved men not only to speak and write, but also to act. If the record is divine, still more divine is the story back of the record. So it is written: "Jehovah stirred up the spirit of Cyrus, king of Persia" to permit the return of his captive people. It is one of the great turning points in the human story; the scepter of world dominion is passing from the Semitic to the Aryan race. Yet all these mighty movements of empire are for the sake of the kingdom of God; he is devising means to bring back his banished to their home. Cyrus, one of the half dozen greatest masters of men in all the ages, is but the servant of Jehovah to accomplish his will. The decree of Cyrus is not less inspired if viewed as shrewd statecraft. The denationalizing policy of Nebuchadnezzar had done its work in securing the discipline of Israel through exile, and now the centrifugal policy of Cyrus will be God's path to his purpose of restoration (Ezra 1. 1-11).

It was a penitent and pious people that were led by Prince Sheh-bazzar back to their native land. As in Egypt these nomad tribes of the desert had been trained in the arts of life and became a nation, so in Chaldea the nation became a church with a spiritual creed and worship. It was on foreign soil that Israel became the people of the law; there the sacred books were edited, the synagogue established, religious education begun, and personal religion developed. By the sharp discipline of national suffering, the people were purged of the fearful faults that proceeded from idolatry and nature worship. They will doubtless develop a lot of new sins in the way of narrow legalism and spiritual pride, but the gross sensuality of the preexilic days is passed forever.

It was the elite of the nation that had gone into banishment and now by a system of spiritual selection these are winnowed to find the seed for newly planting the soil of their native country. The exile had been com-

pulsory; the return is voluntary. God breathed upon the dry bones of a dead nation, and under the heaven-sent impulse it leaped to life again. Divine sovereignty acting through gracious inspiration joins with human freedom giving itself in glad surrender. "He drew me, and I followed on;" such is the well-nigh perfect statement of the glad accord of God and man to work out the eternal purpose. So fifty thousand volunteers join the caravan led by Zerubbabel across the weary desert ways to rebuild Zion and restore its Temple and worship.

The decree of Cyrus called not only for the free offering of life, but also of substance. The king sets the example by returning the sacred vessels carried off by Nebuchadnezzar. He makes full restitution for the robbery of God's house. And the people first gave themselves and then their gifts to the holy enterprise. Is not the lavish luxury which furnishes many modern homes, an actual theft from the altars of God? God would assuredly return to many a deserted church, if his ransomed people would set their faces thitherward, their hands laden with freely offered treasure.

One note dominates all the literature of the return, that of an overflowing joy. The tide of sacred song, arrested by the woe of the captivity, is released, and scribe and psalmist set both history and hymn to the melody of a new exultant music. For more than a generation strains of sorrow only have quivered in the voices and been struck from the strings of the singers and players of Israel. "When shall we come and appear before God?" had been the minor refrain incessantly sounding in their psalmody. But now has blossomed a nation's springtime and all the song-birds of the soul soar up to fill the sky with their jubilant notes. Two hundred singing men and singing women form the chorus which, led by the sons of Asaph, cheer the long pilgrimage with their joyous anthems and hail the Holy City with paeans of praise. "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The story enfolds meaning within meaning. It is a perfect parable of the good will of God to a penitent and surrendered people. Have we not all in the house of our bondage heard some strain of the far-off music of deliverance?

Sometimes it chanted too of exiled men
On the sad bank of that strange river, life,
Hanging the harp of their deep heart desires
To rest upon the willow of the Cross,
And longing for the everlasting hills,
Mount Zion and Jerusalem of God.

A LESSON IN CHURCH BUILDING

The supreme purpose of Israel in returning from the Babylonian exile was not political but religious. They aimed not so much at a restored nationality as at a rebuilt temple. By the Deuteronomic law, there was but one place for offering sacrifice, one spot where God and man could meet in the covenant of peace. The visible house of God is the

rallying point of religion. It is a perpetual prayer in stone, witnessing to all who pass by for God, duty, and eternity. So the people are not content "to live in ceiled houses while the Lord's house lies waste," and the story of their pious undertaking furnishes lessons to the temple builders of all time. (Ezra 3. 10 to 4. 5.)

They restored worship before rearing the walls of the sanctuary. They first "set the altar in its place." A true temple must have deeper foundations than those laid in stone and mortar. Worldly pride and the social spirit can create costly piles of splendid architecture, but the true church begins with religious revival. An era of church building may be a time of spiritual decadence. There is always a temptation to express outwardly more piety than we possess inwardly. There is a holier shrine in the unseen world of motive, with its personal offering of love and service, which must precede all effective church erection. One of these foundation stones is unity; "the people gathered themselves as one man." Another is sacrifice; the worship of offerings, suspended for half a century, is now reestablished and the path to the rebuilt altar is thronged with willing worshipers bearing glad gifts in their hands. The altar, the meeting place of God and man, is the one significant thing; for us to-day the center of all is the cross of Christ. The consecrated life should precede the dedicated house.

They made the worship of words real by the worship of giving. Besides the treasure collected in Chaldea, they "willingly offered free will offerings unto Jehovah." These poor colonists, less than fifty thousand in number, put the claims of the house of God first. And they did not leave a burden of debt for posterity to bear. They seem to have adopted the rule, "Pay as you go." They would not saddle their gift to God with a mortgage to man. They placed nature and life under tribute; the skill of artisans, the mechanism of commerce, the trees of Lebanon, the treasure of Cyrus, and the bounty of field and vineyard all were pressed into the service of Jehovah. Having first given themselves, it was easy to yield all to God.

They refused all doubtful assistance in their holy enterprise. To be sure, they did not reject the aid of Cyrus, heathen though he was, for his offering had no conditions and was granted from a great and generous motive. But they would none of the proffered assistance of the Samaritan sectaries, with their mongrel creed and corrupt worship. This refusal was not an intolerant assertion of a selfish and strenuous orthodoxy; it was necessary, in the interests of righteousness, to preserve the reforms won by the discipline of the exile. Not only purity of worship but of moral life was at stake. The world will often offer a subscription to our building fund and to current expenses if we will compromise with its standards. Keep still about social sins and moral reform, and even the saloons will help pay the preacher. The temptation was great; their numbers were few, and it would be easy to swell their church records by admitting these somewhat suspicious communicants to their feasts. But Prince Zerubbabel and Priest Jeshua were not like some modern ministers who draw into their communion all the tadpoles

in creation with the net of their so-called liberality. They would accept neither "tainted money," tainted opinions, nor tainted lives. "Ye have nothing to do with us in building a house to our God." And then these would-be helpers showed their real colors by organizing a malicious opposition. But worldly and wicked folks are less dangerous outside the church fighting it, than inside its walls, corrupting its life and poisoning its influence.

They laid its foundations in music, and its walls rose to the rhythm of sacred song. The real springs of joy are from the altars of God. To be sure the tears of the old men, stirred by mournful memories of the former house, mingled with the cheers of the young all aglow with exalting hope, but the shouting and the weeping were blended into one music that was heard afar. This is the truest consecration of a corner stone, the best dedication of a church, that every stone from the ground beneath to sky-kissing spire above shall quiver with the undulations of a people's praise. Song is the highest speech of the sanctuary; music is the holiest and most spiritual of all the arts. It will be a sign of real revival when, not from organ pipes and choirs alone, but from the united hearts and lips of great congregations shall rise the swelling tide of sanctified song. As the stones of Thebes are fabled to have danced to their places in the walls to the music of Orpheus, so shall the living stones of holy lives be built into the spiritual temple to the heavenly harmony of a revived minstrelsy in the church.

HUMAN PRUDENCE OR DIVINE PROVIDENCE?

Ezra, the scribe-priest, who could trace his pedigree to Aaron, was the leader of a great "men and religion" movement in his age. For the company that halted at Ahava, before striking across the desert toward Jerusalem, was composed almost wholly of laymen. It is vastly fine when the activities of the church find their initial impulse in the pews. But Ezra, himself a minister of religion, was too true to his own order and was too sane and sensible a soul to ignore the need of clerical leadership. And so he sends to Priest Iddo, the chief of the theological school at Casiphia, for some forty ministers of God's house to join the expedition. And the laymen honored their ministers with a noble confidence; to these holy men they committed the holy vessels and the holy offering, only requiring a strict accounting of their trust when they should reach the holy city. There were no cheap sneers either at the business ability or the integrity of the Levites; the laity and clergy worked together in perfect harmony for the restoration of the house and city of God. (Ezra 8. 21-32.)

Nowadays we begin every big movement with a banquet, but Ezra proclaimed a fast. If our first aim is to secure numbers, our modern method is doubtless the better, for you can get more folks to a feast than to a fast. While it is highly important to interest men, it is indispensable to secure the favor of God. Humility must begin all high achievement in the religious realm. A banquet is a good thing if it attracts human attention, for we need men in our enterprise; a prayer meeting is a better

thing if it touches the hand of infinite power, for we can do nothing without God.

There is no more delicate duty than that of balancing the claims of human prudence and the Divine Providence. Ezra meets this problem at the very outset. He has but a small company to cross the dangerous desert, then as now infested with Bedouin brigands; he is carrying a large treasure, a rich booty to tempt these marauders. The king has granted a firman of political protection to his pious undertaking, shall he also ask a military escort against the perils of the road? The decision of Ezra was determined by a noble pride in the honor of Jehovah. He had proudly professed, "The hand of our God is upon all those that seek him for good," and so he makes his requisition not upon the King of Persia but upon the King of kings, and puts his trust not in the arm of flesh but in the hand of Omnipotence.

Is it never right to take account of material means in the work of God? The old proverb has it, "Trust in God and keep your powder dry." Certainly the God of nature and law will honor that intelligent faith in him and his law which does not ask him to save us from the stupidity which has let our ammunition get damp! "The good man guideth his affairs with discretion." For a lazy, thriftless man to pray for daily bread, for ignorant souls to implore divine healing while neglecting the powers of health he has placed in hygiene and medicine, to recklessly depend upon God to repair the results of our wicked disobedience to his laws is not the heroism of faith but sinful and selfish presumption. The thousands who have followed the guidance of a late ignorant, dishonest, and superstitious old woman in Boston are not believers above all others, but are disloyal to the concrete facts of life which are themselves a revelation of the will of God.

The example of Ezra must not be quoted in defense of such quixotic folly. There come times to us all when to shape our actions by earthly policy is to compromise a principle. At such a crisis every consideration of human prudence must be thrown to the winds in absolute reliance upon the divine providence. At such a moment the two swords we have hid in our mantles are less for protection than the twelve legions of angels who wait to reinforce our helplessness.

Christians should never forget that the honor of God is in their hands. When we overmuch value the world, and rule our lives by worldly maxims, what wonder that men regard our profession of faith in spiritual verities as hollow mockery? When hippodrome revivalism thinks it can import a revival by sending for an evangelist and his singing books, instead of falling upon our faces before the living God for the gift of his divine power, we tie the hands of God himself by our confidence in worldly men, means, and measures. Those modern exponents of the romance of faith, our missionaries in heathen lands, instinctively learn not to be constantly appealing to the civil authorities for protection. Bishop Colenso lost the confidence of the Zulus when they found that he had a cannon among his missionary stores! "Woe unto them that rely on horses and trust in chariots because they are many, and in horsemen

because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah!"

We must trust implicitly in the special providence of God, but we dare not impose upon it the task of undoing the evil wrought by the special improvidence of man.

THE ARENA

"WITHOUT BODY OR PARTS"

I HAVE read with interest the contributions in the REVIEW concerning the "Articles of Religion" as a test of membership. Through them I was reminded of an experience I had while pastor for thirteen years in Calcutta (I think it was then the longest pastorate in Methodism).

In that church over and above all the natural difficulties connected with the pastorate of a Christian church in a non-Christian city, there were in it three clear-cut color-line divisions. There were pure Indians, pure Europeans and Americans, and also Anglo-Indians, or, as they were sometimes called, Eurasians, which name suggests the mixture of European and Asiatic blood. By far the larger part of the congregation was of the latter class, and many of them the finest type of Christian people.

Among the pure European families regular members of the congregation was a well-to-do Protestant Irish family. They had found what they called our free American ways on the whole more agreeable to them than any other Protestant congregation in the city. The wife and mother with several of the young people had been converted and had joined the church. They became much interested in getting the father converted and to have him also join the church, and enlisted my co-operation. He was a literalist, had a critical and analytical mind, and leaned toward the Plymouth Brethren organization. However, after several years of work he professed conversion, joined on probation and at the time when he was to be received into full membership the interesting part of my story begins. It was my custom to receive persons on probation and from probation into full membership on the first Sunday morning of the month. The Church of England atmosphere which prevailed in the city I took advantage of, and made the communion service the great Sunday morning service of the month. To avoid the heat the service was held at 7:30 a. m. That is, before coming to church the people would have their *choti hazri* (little breakfast) and then come to service and were home again for their real breakfast before the greatest heat of the day.

On this particular morning my Irish friend appeared in my study about 6:45, in an excited mood saying, "I cannot join the Methodist Church." I asked why? He put the Discipline down before me and read, "There is but one living and true God, *without body or parts*." Then, in great excitement, went on with the story of how the Bible teaches that God has and uses eyes, ears, mouth, hands and feet, and thundered at me, "You want me to say that I believe God is *without body or parts*. I cannot and I will not join the Methodist Church." Then I made a mistake, perhaps partly because I was in the midst of my final

preparation for the great morning service, perhaps partly because I was over anxious to have this man join the church, and perhaps partly because I did not take in the significance of the intensity of his feeling on the subject. I made about the following foolish reply: "I hope you will not take this too seriously and because of it refuse to join the church with your family. I assume that every one has his own individual conception of the manner in which God exists and I see no objection to each one holding his own conception."

At this he became much more irritated, flung the Discipline on the table and rushed out of the room. As I have said, it was early. He went to the vestry, met the various families as they came to the church, told each his story, and in much temper accused me of being so anxious to get people to join the church that I had tried to get him to perjure himself at the altar of the church. By the time I went into the church I could feel the excitement in the very atmosphere. I can scarce remember how I got through that service which proved not the end but the beginning of my trouble over this matter.

It so happened that about that time an American from Boston came to Calcutta, who was a First Day Adventist. He soon learned of this incident, made friends with the family—they had much in common. The wife left the church and joined her husband. They rented a theater on the same street as my church and held services at the same hour. The first subject of this Adventist preacher as advertised was "The God of the Methodists is *without body and parts*." It was a new excitement in the city and the crowds assembled. The speaker was hard voiced, daring, sarcastic, narrow minded, and a vulgar-mouthed man. So the evening was given to a sarcastic criticism of creeds. The incident with my Irish friend was told in great detail and I was held up to public ridicule as such a hypocrite that I would encourage people to lie at the altar if I could only get them to join the Methodist Church. This service was followed with a series on such subjects as soul sleeping, annihilation, the immediate Second Coming, Universalism and so on. The leading daily of the city carried an advertisement challenging me to meet this Adventist in the largest hall of the city to debate any or all of such subjects. I can at least say this much for myself that I had sense enough not to accept the challenge. My people were flooded with literature. They were not indoctrinated as people at home are and all this gave me endless trouble. The news spread to America and the First-Day Adventist was followed by the founding of the Seventh-Day Adventists in India. They came fourteen strong as missionaries, rented the same theater and set themselves to break up my congregation, which had got used to American ways. That is a much longer and more thrilling, but another story.

Time has flown, Methodism was not broken up in that great city. The great mass of the membership and adherents stood by the pastor and now under the leadership, inspirational and spiritual, of Bishop Fisher and with an excellent pastor, originally from the church South, Methodism in that premier city of India is coming to her own.

Lucknow, India.

(Bishop) FRANK W. WARNE.

WHAT IS MINISTERIAL SUCCESS?

THE pulpit is between two fires. One has been lighted by those who insist that worship is the important consideration and who make more of sacramental orders than of prophetic ordination. Another company, whose zeal oversteps knowledge, adds fuel to their fire by insisting on the immediacy of service, attracted by the diversity of institutional activities more than by the intensity of inspirational influence. Both are agreed that preaching should have a subordinate place. They are mistaken, for the "speaking man," as Carlyle described the preacher, has not yet become obsolete. His work is still indispensable for the real building up of the Kingdom of God.

The new emphasis laid on worship and work is not to be discarded. The present impasse of the church will, however, not be overcome by ornate services and multitudinous service, but rather by the enlightened utterances of the pulpit, which give direction to both. The church was never more busy than in the days before the war, but those who have read the two reports on *The Army and Religion* and *Religion Among American Men* cannot resist the humiliating conclusion that the church had failed to impart to its members the kind of light and leading which would have enabled them to meet their besetting temptations with adequate spiritual equipment. The confused ideas of Christianity, the crude notions of the Bible, the provincial conceptions of the Christian life, clearly proved that the teacher-preacher had not been in evidence in the pulpit, and that religious education through this and the other agencies of the church had been perfunctorily performed. The men who were in an "impenetrable fog" concerning the distinctive truths of Christianity and their bearing on life were acknowledged church members, who might have been expected to know something definite as to the Faith and the faith in them. This situation is further confirmed by Professor William Adams Brown in his exhaustive investigation, just published, on *The Church in America* (Macmillan).

The limitations of a questionnaire are self-evident, but it indicates the trend of things. I have therefore read with no little interest Dr. Mary E. Moxcey's university thesis on *Some Qualities Associated with Success in the Christian Ministry* (published by Teachers College, Columbia University). She obtained her material from the minutes of the New York and New York East Conferences, covering a period of fifteen years, prior to and including 1916, and from ministers of these two Conferences. The purpose was to ascertain what constituted success on the basis of sermon, pastoral, executive and evangelistic ability, as evidenced by the judgment of fellow ministers, by the salaries received, by statistical tables, and by the recorded achievements. Of course, such a rating of men fails to do justice to certain important factors of personality, to the character of the clientele, and the changing conditions of the territory in which churches are located. These belong to the psychological diagnostician rather than to the expert statistician, who is strong in figuring, but weak in interpreting, except to a limited extent. Dr. Moxcey

acknowledges as much and is aware of the relative unreliability of the records (p. 39). Even so, her conclusions show the tendency of the church, which gives the highest honor to the executive who "makes things go" by increasing the membership and the contributions to benevolences. "Pastoral ability" is interpreted as a phase of institutional activity, instead of the ministry of comfort, encouragement and direction, which has hitherto made the pastor a personal friend and not an ecclesiastical official.

The supreme objective is to get more members and more money; and to this end good preaching, while profitable enough, is not regarded as a decidedly effective agency. In other words, according to the findings of this thesis, the modern church thinks more of managers than of ministers, of promoters than of preachers, of egotists than of altruists. It therefore holds in questioning regard men with the ruling passion to build Christian character and to Christianize social relationships through preaching. If this is really the case, we have surely got into an ecclesiastical rut. And so long as we remain therein, the conditions lamented in the two reports previously mentioned will continue to be a menace.

This conclusion is borne out in the second part of Dr. Moxcey's volume, which is a study of graduates from the three Methodist Episcopal theological schools at Madison, Boston, and Evanston. This section throws considerable light on the need for vocational guidance. But if the executive is the man most in demand, the theological curriculum must be radically changed, and some of the leading subjects taught in a business college, such as scientific management, book-keeping and the like, should be introduced. If the Bible is studied at all, more attention should be given to the book of Numbers than to the Gospel of John, and to the book of Leviticus, with its ritualistic regulations, than to the Epistle to the Romans, with its dynamic inspirations.

The issue is quite serious, to judge further from confessions of ministers, whose strength is exhausted "running the church," and who are so depleted as to be physically incapable of reading the big books, meditating on the great themes and receiving the clear vision of God in Christ and of a world in need of God, all of which are absolutely indispensable to the man in the pulpit, who would bear an effective witness to the gospel of a full redemption. In connection with the *Reading Course*, I have received such confessions, and, to say the least, the outlook is by no means encouraging. Dr. Hutton, in his searching book, *That the Ministry Be Not Blamed*, points out that the church has recovered after every crisis and has survived, "not by any display of adroitness or superficial resource, not by living from hand to mouth, but by the truth and inevitableness of her spiritual direction, and largely by the candor and conviction of her accredited exponents." Such men may not always succeed as the world counts success, nor even "as congregations and Presbyteries and General Assemblies count success—the more shame to them." But they will nevertheless succeed as servants of the Lord Jesus, in living day by day for great things, with a soul above the ridiculous ambitions of uninspired and worldly men (p. 119ff).

Is ministerial success to be chiefly measured by a materialistic standard? If so, we should alter the manner and tone of our appeals in recruiting men for the ministry from our colleges. A strong book like Bishop McDowell's *This Mind* would then be only a species of tantalizing camouflage! The time for a re-formation has surely come. It is incredible that the church should plow the sands or beat the air or travel in a vicious circle of traditional activities that begin and end nowhere. A renewed study of the New Testament, in the light of modern needs and of the failures and successes recorded in church history, would show us how to prepare ourselves for the new leadership, which belongs not to the priest but the prophet, not to the advertiser but the apostle, not to the man with a program but the man with a message of "love divine all loves excelling."

OSCAR L. JOSEPH.

TO WHAT EXTENT SHOULD THE CHURCH BE INTERESTED IN LABOR PROBLEMS?

It has been urged that the church should confine itself to proclaiming the simple gospel of salvation, but should not interfere with economic matters beyond laying down general principles which the individual can apply specifically, as his conscience may dictate. These hold that it is all right to denounce drunkenness, but the church should not in any further way interfere with the liquor business. They claim that it is all right to denounce dishonesty, but the church should not meddle with politics, and seek to turn out of office any who have not been trustworthy. There are those who hold that it is all right to preach the golden rule, but the church should not busy itself in seeking to give it a practical application in industry. Organized Christianity has been charged with being grossly meddlesome in these matters.

There is another group that charges the church with an almost total lack of interest in the oppressed masses. It has even been suspected of being allied with the oppressor and of furnishing him protection. It has been regarded as a rich man's club, and as being the very stronghold of aristocratic oppression. It is needless to say that the arithmetic of those is faulty who say that the wealth of our country is in the hands of a small minority, and with the same breath declare that the fifty million church members of America are guilty of economic oppression as aristocrats.

It is wrong to charge the church in any direct way with the economic ills of our land. If some of those who profess religion do unethical acts, it is poor logic to censure all connected with the church in the same way. They do not censure political and fraternal organizations thus. If the church taught that the less wealthy should be oppressed, and then actively sought to enforce such oppression, there would be a justification of such a censure.

We therefore notice that the church has been between two fires. On the one side it has been attacked by the oppressed, and on the other by their oppressors.

It is true that there is a limit to what the church should do in the way of securing legislation and the enforcement thereof. Yet after a certain amount of teaching has been done it is liable to transmute itself into a practical movement. By this process it has made itself largely responsible for the enactment of the Eighteenth Amendment to our national Constitution. A period of instruction and agitation was followed by the church playing a little wholesome practical politics. When temperance enthusiasts denounced the church as being responsible for the saloon, the writer always resented it. The church never ordered the saloon, nor was the saloon one of her products. He was always ready, however, to urge those of the church to vote against the saloon. He finds himself in the same attitude with respect to economic injustice. He resents it if any one charges the church with being responsible for the oppression of certain classes, and yet he strongly urges a reconstruction of social relationships. This too can be achieved by a process of education which will result in a practical movement.

In dealing with labor problems, the church is liable to make mistakes, but, as some one has said, "The greatest mistake would be to ignore them altogether." The church should interest itself in industrial problems because it has a practical solution for them, and because it can secure whatever legislation it unitedly seeks.

It is undoubtedly true that the three chief parties to all industrial transactions have been largely selfish. These parties are the employer, the employee, and the consumer. The employer desires to produce his commodities at the lowest possible expense, and sell at the highest obtainable figure. This means that he will pay the least for labor that he can. He is best pleased if a considerable number are out of employ, as that will lessen the cost of labor. The fact is that organized capital often plans to keep a certain number of laborers in the list of the unemployed.

On the other hand, labor seeks to obtain the largest amount of pay possible and the shortest working hours obtainable. By using methods of violence it is always in danger of crippling industry and of killing the goose that lays the golden egg in the pay envelope.

War has been the custom for settling disputes between these contestants. Lockouts and strikes have often been resorted to. These sometimes result in bloodshed, violence, and the destruction of property.

Then the consumer is all the time looking for the lowest possible prices. He tries to locate bargains. This gives encouragement to the sweat-shop methods of certain employers.

Various schemes of socialism have been advocated as a solution of this problem of organized capital and organized labor and sometimes organized consumption in the form of co-operative purchasing and boycotts. Whatever the scheme may be that will be finally adopted, it must be one that will furnish adequate reward for brain power, industriousness, and skill, and that will put into active leadership those who have the greater ability.

The masses of the people are far from the position of laboring for others as they will for themselves. When the Russian peasants were

told that they were to raise all the produce possible and bring it to the government depots, then receive from the government all such things as they needed, which they could not produce for themselves, the outcome was that they raised a sufficient supply for their own use, and left others to look out for themselves. This forced the Soviet government to go back to the old method of paying them for their produce, and then exact a one tenth government tax from them.

Unquestionably, all that are not indolent should have a comfortable living on this earth. They should have proper shelter, food, clothing, education, and recreation. There should be a suitable provision made for their comfort in age. Beyond such things as these, society is not responsible. But the resources of this earth are sufficient to do these things, and hence there should be a just distribution of the comforts of life. Many are poor because of indolence and prodigality. These do not merit great consideration. Others, however, are in want who are industrious and economical. Life, to them, is one long, weary, discouraging struggle to keep the wolf from the door. While, on the other hand, there are those who are rolling in wealth, having swollen fortunes. Sometimes these are accumulated through most selfish and dishonest profiteering.

Christianity has a solution for this problem. It is a religion of love and brotherly sympathy. Jesus taught us that God is our Father and we of the human family are brethren. Brothers are supposed to have common interests and to be mutually helpful. The solution is really an easy one. The employer should take a brotherly interest in his employees. He should see to it that they are properly housed and fed and should regard himself largely responsible for their health and comfort. Instead of treating them as slaves who should not be consulted about his business, he should in many things seek their counsel and co-operation and thus secure their friendship. If at all possible, he should make the business co-operative. It should be on a profit-sharing basis. An increasingly large number of firms in big business find that such a scheme is not only humane, but practical and profitable. When men come to regard the plant as *our* institution, they will not waste material and machinery. They will not desire to go on a strike and blow up the plant. They will co-operate. It is far better when these interests are organized in each other's favor than when organized against each other.

It is to the advantage of business to place sufficient wealth into the hands of the ones employed, for these are ultimately the main body of consumers. How can people buy things if they do not have the money with which to do it? To supply the demand requires larger production; and with the larger production comes the larger wealth.

But no system that could be worked out would be a success without the spiritual regeneration of men into a condition of unselfishness and love, with an accompanying willingness to serve their fellow men.

The doctrine of love as taught in the golden rule needs to be emphasized. If professing Christians will practice their creed, both as employers and employees, they will usher in a better day.

The answer to our question, therefore, is, that the church should

interest itself in labor problems and seek to solve them in a Christian way. Every one should make an intelligent study of labor conditions and in consequence be better able to aid in solving these age-long and perplexing problems. It is interesting to notice the pronouncement of the Federal Council of Churches on this subject. The members of these churches should unite in putting their own social creed into effect.

We should seek so to organize our social structure as to make it our chief ambition to raise well-developed men rather than swollen fortunes. There is an enriching tendency in the religion of Christ; and hence with the larger and increasing wealth of individual Christians, they may find themselves getting out of touch with the masses and careless about their welfare.

The religious motive is the strongest we have. We can get our social reforms better through the Christian church than through any other agency. Other agencies do not furnish the moral earnestness requisite for effecting reforms, nor do they furnish a center of unity around which the social group can cluster, and act in unison.

The first task of the church is to find the great Christian ideal, and then win others to it. The church should not regard the labor issue as its leading one. Its first duty always is, to seek the spiritual regeneration of men. This alone prepares the way for the effectual presentation of the social gospel.

The nations have discovered that war is destructive and wasteful. They are seeking to abolish it. Economic war is likewise destructive and wasteful. The time has come to banish all such strife. Brotherhood should be practiced. The church has the solution for our economic problems. May she earnestly seek her task and accomplish it in her Divine Founder's Name.

The old Hebrew prophets predicted many physical comforts as features of the Messianic age. The fir tree is to take the place of the thorn, and the desert is to become a garden of roses. The lion and the lamb shall enjoy a pleasant comradeship, and children shall be safe from the sting of venomous reptiles. The Messiah has come, and along with his kingdom of spiritual salvation he is seeking to lead us into the higher stages of physical well being.

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BIBLICAL RESEARCH

DOES MATTHEW XXVII CONTAIN AN INTERPOLATION?

A CONSIDERABLE problem is presented by a short passage in the Matthean account of the happenings at the moment of the death of Jesus. After stating that the veil of the temple was rent in two from top to bottom, that an earthquake occurred, that the rocks were rent and that the tombs were laid open, the narrative goes on as follows:

and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tomb after his resurrection they entered into

the holy city and appeared unto many. Matt. 27. 52b-53 (Amer. Rev. Version).

Questions arise in connection with this passage. Are these events some of the things which the centurion and his fellow watchers saw and which aroused their fear? Thus, did they see raised bodies, whether remaining inside the opened tombs or emerging therefrom?

The text printed by the American Revisers gives no indication by punctuation or other means whether "after his resurrection" belongs with "coming forth" or "entered." This is perhaps a reflection from the Greek original where it seems indeterminable whether *μετὰ τὴν ἡγεμονίαν* belongs with the participle preceding or the verb following. In the one case, we would have the implication that the resurrected persons remained within the tombs until after His resurrection—that is, for a period of, say, thirty-six hours—or that they came out at once but did not enter Jerusalem for a period of like duration.

Apparently, then, we are shut up to the conclusion that risen persons waited outside the city for a very considerable period.

What was the further history of these people? Nothing is here said, nor is there a suggestion of any additional information elsewhere in the New Testament. Did they resume their former course of life, as was doubtless the case with the son of the widow of Nain and with Lazarus? We are told that they "appeared to many," not that they resumed an interrupted life. This distinguishes them apparently from the other cases mentioned. Are we then to think of them as returning to the tombs? Or, did some other event intervene?

Then the rising in advance of Jesus creates other difficulties. Some will think of 1 Cor. 15. 23: "Christ the first-fruits; then they that are Christ's, at his coming."

Perhaps all matters may be satisfactorily explained. However, there is evidence tending to show that Apologetics does not need to embarrass itself with the responsibility of making answer.

That is to say, there are indications which make it clear that verses 52b-53 may very well be an interpolation.

Still, it must be admitted, there are also considerations tending to bind the passage to the general text.

In the first place, there is apparently no very ancient witness to the text of this region which omits the passage. If it is really an interpolation, the addition to the text must have been made at a very early date. Origen was aware of the passage; it was in the Old Syriac; and Tatian gives it in his *Diatessaron* (52. 9, 10). We thus get back, say, to 180 A. D.

Then there are considerations which relate to the language. Thus, "the holy city" is not a common designation of Jerusalem. The Matthewan writer uses the term in the narrative part of the Temptation (Matt. 4. 5). But others probably used the same form of words, as is indicated by Rev. 11. 2; 21. 2, (10?). The transition from bodies to persons, indicated by the gender of *ἀγέλθοντες*, is not unexampled in Matthew. In Matt. 14. 12, we have *οἱ μαθηταὶ αὐτοῦ ἤραν τὸ πτῶμα καὶ ἤθελαν*

στήρ —his disciples took up the *body* and buried *him*. The aorist tenses of the verbs are in harmony with the preceding string of aorists. The form *εἰκονιμόντος ἀγον* occurs, it is true, nowhere else in the New Testament or the LXX. Nevertheless, the employment of the term *saints* and the use of *fall asleep* as a synonym of *die* are good Old Testament usages. These expressions are not at all unsuited to the point of view of a writer looking back over a period of a few years.

In short, the passage contains at least one marked indication of agreement with the Matthaean usage in the expression "the holy city." And, there are other, though less important, marks of conformity.

Nevertheless, we have in *Ἔγερσι* and *ἐμφανῖσι* words not to be found elsewhere in Matthew.

Ἔγερσις

In the First Gospel, there is another occasion on which a noun signifying *resurrection* is used. But the word employed is *ἀνάστασις* (Matt. 22, 23, 28, 30, 31). In fact, this occurrence of *Ἔγερσι*, in Matt. 27, 53, is the only one in the entire New Testament, despite the fact that there are numerous occasions where a word signifying *resurrection* is employed. There are in all, say forty-three or forty-four such occasions, but in every one except this another word is used—*ἀνάστασις* once, in Phil. 3, 11, and *ἀνάστασις* about forty-two times.

ἐμφανῖσι

The verb used in verse 53 to signify *appear* is *ἐμφανίσω*. It occurs elsewhere in the New Testament just nine times (in John, Acts, and Hebrews). This is the only instance in Matthew. Moreover, there are elsewhere in this Gospel at least eleven occasions where a verb or an equivalent meaning to *appear* is required. Once the need is met by *δεῖπνοις* (17, 3) and ten times by *φάισκαι* (1, 20; 2, 7, 13, 19; 6, 16, 18; 13, 26; 23, 27, 28; 24, 30).

πολλὰ σώματα

When *πολλοῖς*, in Matthew, conjoined with a single noun, it is usual that the noun precedes (4, 25; 7, 22; 8, 1, 16, 30; 13, 2, 58; 15, 30, 30; 19, 2, 22; 27, 55). There are one or two instances of the contrary usage (10, 31; 24, 11).¹ The expression *πολλὰ σώματα* is, accordingly, an indication of moderate force that the passage is non-Matthaean.

In view of the foregoing, it is quite permissible, though not necessary, to regard the twenty-four Greek words of Matt. 27, 52b-53 as an interpolation.

Confirmatory of this is the fact that the text reads quite smoothly over the break when this passage is removed, and that the context is

¹ With two nouns we have *πολλοῖς* in advance (9, 10; 13, 17). See a pre-positive *πολλοῖς* bracketed and in the margin, Westcott and Hort, 8, 18. On the other hand, at 14, 24 the text gives an additional instance of a post-positive *πολλοῖς*.

satisfied without its presence. Thus, the centurion and those with him saw not only the earthquake, but also the things that were transpiring—*τὰ γενόμενα*. This plural is satisfied by the rending of the rocks and the laying open of the tombs.

That the twenty-four words are an interpolation can not be conclusively proved. At the same time, to the proposition that they were really added to the First Gospel at some time later than the composition in or translation into Greek a considerable degree of probability attaches, thus making the proposition a highly tenable one.

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F. SPRINGER.

BOOK NOTICES

BOOK BULLETIN

SHALL I "buy a book a week"? That depends on the book. A novel can often be read in a day and a volume of essays in less than a week. But a scientific treatise, a philosophical work or a book on theology may take a fortnight or a month. . . . But we ought to keep buying and reading books. One of the greatest joys of life is to purchase a book when you can not afford it and sneak it home so that your wife can't see it. . . . Reading ought to be a balanced ration, with some specialization toward the professional needs of the reader. . . . A bit of poetry every day, an occasional work of fiction, plenty of biography, history and travel—and then your specialty. . . . Spend a little more time with the Bible than with the daily newspapers—it is more up to date. . . . Let's not confine ourselves to current literature, but give the classics their proper predominance. Shakespeare might well be read through once a year. . . . Yet we must read present-day books and keep in touch with the *Zeit-Geist*. Fortunately we do not have to read all of them. "Of making books there is no end" and many of them are worthless. Nor need we master all the worth-while literature. It is quite sufficient to get the best of it. . . . The preacher need not always wait for a book to be noticed in the *METHODIST REVIEW* to buy and read it. We can not always keep up with the procession. . . . For example there is Beckwith's *Idea of God*, just published. If the preacher has (as he should) such books as Pringle-Pattison's *The Idea of God*, Hocking's *Meaning of God in Human Experience*, or Clarke's *Christian Doctrine of God*, he will still find this work fresh in vision and pulsing with life. It is religious as well as philosophical and full of stuff to inspire the sermon. . . . Another *magnum opus* is William Adams Brown's *The Church in America*, a statesmanlike portrayal of American Protestantism which to-day occupies the forefront in the Army of God. . . . Less democratic, occasionally rather pessimistic, are the *Outspoken Essays* of that "gloomy dean," W. R. Inge. A bitter tonic but good for the slowly convalescing world. . . . Every church should have a library of handbooks for its various organizations and for Christian workers. On these shelves should be placed all the series of the Abingdon Religious Educa-

tion Texts. Not only church classes both on Sundays and weekdays should use them, but many individuals should take a thorough course in Religious Education. . . . One of the best of these is Paul Hutchinson's *The Spread of Christianity*. . . . Would you read some noble English and perhaps the best book yet written about the Great War? Then get and read C. E. Montague's *Disenchantment*, a sad vision of the disillusionment that has followed the spasmodic idealism of 1914. We see the soldier at his best and the political leaders at their worst in overtopping beauty of style. . . . As "a Methodist preacher ought to know everything" (Adam Clarke), he ought to have some understanding of the Einstein theory of Relativity. Slosson's *Easy Lessons in Einstein* is amusing, easy to read and understand, but rather flippant and superficial. A better popular treatise is Norman's *Einstein and the Universe*, translated from the French, an interpretation free from difficult mathematics, well written, and not too technical. . . . Now please read the following book notices and there will be found others, either to read or to let alone. These reviews will advise you.

Encyclopaedia of Religion and Ethics. Edited by JAMES HASTINGS. Octavo. Volume XII. Suffering-Zwingli. Pp. xxiv + 876. New York: Charles Scribner's Sons. Price, cloth, \$8.

It is impossible to refer to this set of twelve volumes except in terms of enthusiastic praise and heartfelt gratitude. From the appearance of the first volume in 1908, when the world was at peace, and during the troubled years of the war, down to last year, when the final volume was published, the indefatigable editor has unflinchingly held on to his tremendous task. It is without doubt the greatest offering of international scholarship toward a knowledge of religion and ethics—the greatest themes that could engage the serious reflection of the mind and heart of man.

Several scholars who were associated with Doctor Hastings in the projection of this undertaking have passed away, but he has remained at the helm and his influence pervades the whole. While he himself has written little, the work alone of editing has been considerable. In the preface to the twelfth volume he writes with engaging modesty: "Many scholars have aided with their contributions and with their counsel. I cannot name them. But I must say one thing. The *Encyclopaedia* would not have been what it is if I had not had in every department of study covered by it at least one man upon whom I could rely for advice." The effort to conceive such a comprehensive work, to select subjects and writers, to observe the law of proportion—this of itself was herculean in nature. The fact that Doctor Hastings associated competent men with him by no means depreciates but rather enhances the unusual abilities of his leadership and guidance, which calls forth our unreserved admiration and grateful appreciation.

It would be an easy matter to make a catena of eulogistic testimonies from men in every department of learning to the high qualities

of the *Encyclopaedia*. This is superfluous, since it stands on its own merits, and those who have used it the most, as the volumes appeared, are the keenest in testifying to the indispensable worth of this opulent review of the thoughts and experiences of men at their best. It is not a museum of academic lore, but a storehouse of the world's noblest and richest scholarship. In its pages are to be found what well-informed students and thinkers desire to know for a deeper understanding of the travails and triumphs of the human mind and spirit in the highest fields of aspiration and achievement.

What is of the greatest significance is that the articles (in many instances they are treatises) are written with lucidity and authority by those most conversant in their respective branches of knowledge. Breadth of view is thus combined with generous impartiality and both are fused by a scientific spirit. We may at times question the length of certain articles and conclude that a disproportionate amount of space has been given them in comparison with others which deserved fuller treatment. However, in considering the work as a whole, we must acknowledge that the editor's wisdom is justified by the results. Those who desire further study have the needed guidance in the excellent bibliographies, which are always full and discerning and could satisfy the most exacting tastes.

The appearance of such a work is furthermore a conclusive demonstration of the profound interest in religion in all its expressions. When we are seeking for newer formulations of the Christian faith, which shall do justice to its intrinsic message and adequately meet the needs of our own day, this *Encyclopaedia* offers suggestions of untold value. Indeed, much of the theology and apologetics of the coming years will receive their direction from these volumes, where we learn that, in spite of divergent forms, the one faith has persisted and triumphed.

No pleasure would be greater than to point out the merits of one article after another, and the light they give on questions of the greatest moment. I am, however, thinking of the busy preacher, who could not make a better investment than to order this set from the publishers. Their excellent arrangement of payment by instalments reflects on their patience with purchasers, and their desire to place the volumes within the reach of those who need them the most and are the least able to pay in a lump sum.

The last volume contains 241 articles by 167 authors. What a large faculty and how impressive when it is remembered that they are all well qualified. The names of seventeen women on the staff is a healthy sign that in the republic of scholarship the traditional distinctions of sex, as well as of nationality, receive no recognition. The article on Utilitarianism is by the accomplished daughter of the distinguished editor. Her discerning treatment of this subject is marked by keen criticism, historical and constructive, and the article maintains the high standard of excellence which distinguishes the best writers for these volumes. The judicial summary is worth quoting: "Utilitarianism as an ethical theory is weak, but as a principle of political action it is not without its working value." There are nine articles on suicide, from

which can be learned that utilitarianism is most nearly favorable to this practice, and that while it is common in Japan, due doubtless to the survival of the warrior institution of *harakiri*, it is almost unknown in Mohammedan lands because of the spirit of *Islam*, which is one of fatalistic resignation to the will of God.

The first article on Suffering, by Professor Kilpatrick, recalls his articles on Salvation and on Soteriology in the eleventh volume and other theologicico-ethical discussions in previous volumes, all written from the high standpoint of Christian experience. The series on Sun, Moon, and Stars deals with astrology and astronomy, tracing the development of thought on these questions. The series on Symbolism help toward Scripture interpretation; and in connection with it should be read the article on Typology. The one on Syrian Christians will be read with deep interest in view of troubles in the Near East. That on Sunday is concerned with the historical growth of this institution and the problem of its present observance. Very luminous are the articles on Teleology and Theism; they are nothing short of treatises. By their side should be placed one on Theology, which is not quite as long but packed full of incisive thought and contending that an adequate theology should reckon not only with the Bible, but with the data furnished by the world of nature, the course of history, and the moral consciousness of mankind. The interested student of theology in its larger aspects should also turn to the articles on Synergism, Theocracy, Theodicy, Thomism, Tradition, Transcendentalism, Therapeutae, Theurgy, Trinity, Tritheism, Universalism, Unitarianism, Valentinianism, Voluntaryism.

As illustrating the wide range of topics on various aspects of comparative religion only a partial list of topics could be given without any description of the articles on Sufis, Tammuz, Tantrism, Taoism, Teutonic Religion, Theosophy, Tibet, Tlingit, Totemism, Upanisads, Vedanta, Vedic Religion, Yoga, Zionism, Zoroastrianism. On ethical questions the following deserve mention: Sympathy, Tabu, Temperament, Temperance, Toleration, Validity, Value, Wealth, Welfare, Will. In view of Einstein's theory of relativity, the article on Time is very suggestive. As throwing light on international ethics and law, the article on Treaties is timely; no less so is one on War. That on Virgin Birth clearly discusses the issues involved, and the author casts his vote in favor of the accepted belief of the church. There are series of articles on Transmigration, Usury, Vows, War-Gods, Water-Gods. The nine on Worship are of particular importance to Protestantism which should restudy this subject and evolve such methods as shall more efficiently further this central art of religion.

The space is more than exhausted, but one is loth to leave these sumptuous volumes without reiterating deepest gratitude to the editor and his colleagues. After the index volume is published there should be a supplementary volume containing dissertations on subjects which have been more fully investigated since 1908. Since this set appeals to all thoughtful and earnest seekers after Truth, it should be placed in every library in the land.

[Since the above notice was written the eminent editor passed away on October 15. Dr. James Hastings, more than any other person, has done much to enrich the work of preachers, convinced that the world is to be redeemed and established according to the preaching of Jesus Christ. He himself was one of the greatest preachers of the day, as those who heard him testify. But he will be best remembered as one of the foremost helpers of preachers of any generation. He made a place for himself early in life. While pastor of a small country church in Kinneff, Scotland, he started *The Expository Times*, thirty-four years ago. From its first issue it was welcomed as one of the best guides to preachers. The work by which he has earned notable distinction began, however, in 1898, with the issue of the *Dictionary of the Bible* in five volumes. This was followed by the one volume *Dictionary of the Bible* for more popular reading. Then there came in rapid succession, baffling one with their extraordinary riches, *The Great Texts of the Bible*, twenty volumes; *The Greater Men and Women of the Bible*, six volumes; *Dictionary of Christ and the Gospels*, two volumes; *Dictionary of the Apostolic Church*, two volumes; *The Children's Great Texts of the Bible*, six volumes; *The Christian Doctrine of Prayer*; *The Christian Doctrine of Faith*; *The Christian Doctrine of Peace*, in press. While these books were being prepared, Doctor Hastings also launched his greatest undertaking, the *Encyclopaedia of Religion and Ethics*, the twelfth and last volume appearing early in 1922. The fact that Doctor Hastings was able to accomplish such a prodigious amount of work was a testimony not only to his indefatigable industry but also to his great character as an editor, distinguished by gentleness and patience. He was thus able to work in a quiet, calm spirit, and enlist the co-operation of the leading scholars of the world, and edit their contributions with unrivaled learning, catholic sympathy, and discerning judgment. He always maintained the highest standards of scholarly accuracy, and in none of his volumes are there any marks of hurried or slipshod work, not even in the days of the war, when the task was encompassed with so many inevitable difficulties. Doctor Hastings has left the Christian Church of every denomination a precious legacy. When the influences that have made for better preaching in this generation are appraised, a large place will be given to this consecrated and courageous minister of the Lord Jesus Christ.]

OSCAR L. JOSEPH.

Theologie des Alten Testaments, kritisch und vergleichend dargestellt.
By Eduard König, Th.D., Professor in the University of Bonn.
Pp. viii + 348. Chr. Belsersche Buchhandlung, Stuttgart, 1922.

It would probably be generally agreed that there is no more learned Old Testament scholar living than Professor Eduard König. There may be others more profound, more brilliant, more original, and perhaps more trustworthy in their conclusions; but for sheer massing of facts, for detailed acquaintance with the literature of his field, and for literary productivity I know no one equal to him. He is now seventy-six years of age, and throughout virtually his whole career has been active with

his pen. His literary output has been prodigious, covering practically all phases of Old Testament study; and he is still apparently as busy as ever.¹ He keeps in touch with the latest phases of Old Testament study, and nowhere will one find the most recent contributions to Old Testament scholarship so faithfully taken account of as in his books and essays.

His *Theologie des Alten Testaments*, completed about a year ago, represents, so he tells us, "the kernel and star" of his life-work. In it are embodied the most significant conclusions to which his life-study has brought him. These conclusions naturally do not differ from those previously expressed, but they are put in a compact, systematic, and comprehensive form, summing up his earlier work and thus giving to the present volume a final and distinctive character. A few years ago there was a project on foot among some American scholars to translate into English König's large work, entitled *Geschichte der alttestamentlichen Religion*. What has become of this project I do not know, but if one of his more important works is to be put into English—and this, it seems to me, ought to be done—I should suggest that it be his *Theologie* rather than his *Geschichte*. The former is only a little more than half the size of the latter, and presents its material in a form that would more satisfactorily meet the needs of the American and English student.

The *Theologie des Alten Testaments* is divided into two main parts, the first dealing with the origin and history of what the author calls the "legitimate" or "true" religion of Israel and the second with the development of its individual factors or leading ideas. The first part is distinguished by the stress laid on the patriarchal age. With König it is apparently a matter of prime importance to maintain the essential historicity of the patriarchal narratives. Not long since (February, 1921) he had an article in the *London Expositor* on "The Burning Problem of the Hour in Old Testament Religious History," in which he dealt with this question; and in his interesting article in the *METHODIST REVIEW* (July-August, 1922) on "The Ideal of Historical Writing and Israel's Relation to It" he discussed essentially the same subject from a somewhat different point of view, summing up the main historical arguments in favor of his position. But however important this question may seem to him, it is difficult to arouse any special interest in it on the part of Old Testament scholars in general. To them it seems clear that the picture of the pre-Mosaic age presented in the patriarchal narratives has been so idealized that one cannot regard it as history in the strict sense of the term. Hence it seems best in textbooks on the religious history of Israel to begin with the Mosaic age. Whether and to what extent there may be historical elements in Gen. 12-50, is not a question that seriously affects any vital article of faith, nor is one's view of the later religious history of Israel necessarily affected to any marked degree by it.

¹Just now there comes to my desk an essay of seventy-one pages that he has written on *Sexuelle und verwandte modernste Bibeldeutungen*, and by the time this notice is printed another book of special interest will have appeared from his pen entitled *Die messianische Weissagung des Alten Testaments vergleichend geschichtlich und exegetisch behandelt*.

When it comes to the prophets, König (pp. 68ff.) seems primarily concerned to show that their psychological experience was altogether unique, entirely different from that of the diviner and false prophets. The latter had visions (*chaza*), but only the true prophets really "saw" (*ra'a*) what was objectively existent. König credits himself with being the first to establish this distinction between the two Hebrew words, *chaza* and *ra'a*. But whether the distinction can be carried through the Old Testament seems to me very doubtful. Independently of this question, however, it is no doubt true that the canonical prophets had some way of distinguishing their own personal convictions from the divine messages which they received (see *Jer. 42. 7*). Just how this was done we do not know. In his recent book, entitled *Visions of the End*, A. C. Welch, the distinguished Old Testament scholar of New College, Edinburgh, says: "As I find nothing in our modern religious life which is precisely analogous, there is nothing with which we can compare the prophetic inspiration" (p. 42). With this I agree, and König is no doubt justified in insisting on a unique element in the psychological experience of the ancient prophets, but whether the prophetic vision was really objective in the sense that he contends, is open to serious question. And in any case it seems to me to be a mistaken apologetic to lay the stress on this point. The significant thing about the prophets was the content of their message and not the way it was mediated. It is by their fruits, rather than by the psychological roots of their experience, that we must judge them. Indeed, the unique element in their psychological experience must be an inference from the unique character of their teaching rather than the reverse.

In meeting the various "naturalistic" explanations of the origin and history of Israel's religion König has rendered an important service. He has also done much in the way of correcting the more radical conclusions of that type of criticism commonly associated with the name of Wellhausen. I find myself in hearty accord with his conception of what is frequently spoken of as the "preprophetic" religion. The eighth-century prophets were not innovators, they were reformers. They do not represent a sharp break with their past, but are rather its consummate flower. In the course of the book Professor König has done me the honor of referring not infrequently to my *Religious Teaching of the Old Testament*. About two thirds of these references are in the way of approval and the other third in the way of disapproval. This ratio represents about the extent to which I agree with him on controverted questions. In his argument for the strict historicity of the patriarchal narratives and in his efforts to maintain the uniformly high character of Israel's "true" religion, there is, it seems to me, not a little of special pleading. For instance, the distinction he draws between the "formal" and the "material" conceptions of "the image of God" seems to me quite foreign to the Biblical text (pp. 235, 255). His attempt likewise to show that the Old Testament nowhere represents God as the cause of moral evil strikes me as rather forced (pp. 238ff.). His rejection also of any direct connection between the Hebrew traditions in Gen. 1-11 and

the corresponding Babylonian traditions impresses me as having probability against it. But while an excessive conservatism thus manifests itself here and there, the general tenor of the book is to be heartily commended. Its spirit is scientific, it reveals great learning, and its reaction against some of the conclusions dogmatically assumed by not a few Old Testament critics is to a considerable extent justified. A "critical" dogmatism is to be avoided quite as much as a "traditional" dogmatism. Those who share in this feeling and in the reaction against the more advanced Biblical criticism will welcome this book as perhaps the ablest exposition of their standpoint. But altogether apart from this the book contains a storehouse of valuable information and argumentation that will abundantly repay careful study on the part of all who are interested in the religious teaching of the Old Testament.

ALBERT C. KNUDSON.

The Essentials of Christianity. By HENRY C. SHELDON, D.D. Pp. xii + 314. New York: George H. Doran Company. Price, \$2, net.

COMPARATIVE religion, apologetics, Christian doctrine, and ethics—all are concisely, clearly and simply presented in this book. Those whose minds have wrestled with that great body of divinity Professor Sheldon's *System of Christian Doctrine* will warmly welcome this far easier treatment. Of course it is preeminently a handbook for laymen, but the minister will find inspiration and information in these vividly written pages. While it is a popular treatise on theology, avoiding technical phraseology, it is rich in the ripe results of scholarship. Controversial questions are not avoided, such as premillennialism, spiritism, the Virgin birth, evolution, Biblical criticism, etc. It is sanely orthodox, but presents Christian truth in the forms of modern thought. The book culminates in the conception of the preeminence, universality, and finality of Christianity. It is a religion that fits every age, keeps pace with human progress, and is final because of its growing vitality.

THE NEW TESTAMENT

New Testament History. By G. W. WADE, D.D. New York: E. P. Dutton & Company. Price, \$7.

The Approach to the New Testament. By JAMES MOFFATT, D.D., D.Litt. New York: George H. Doran Company. Price, \$3.

The New Testament Study. By ERNEST FINDLAY SCOTT, D.D. New York: The Macmillan Company. Price, \$1.

The Contents of the New Testament. By HAVEN MCCLURE. New York: The Macmillan Company. Price, \$1.25.

THE New Testament is not merely a book of the past but one that pulses with life, enshrining as it does the highest spiritual possessions of the race and bearing testimony to the sublimest religious realities valid for all time. It moreover witnesses to the opulent versatility of

Christianity, which has captivated and controlled divers types of mind, temperament, and experience in a harmonious confession of indebtedness to Christ and of hearty devotion to him. All the more necessary then that the New Testament should be received with a reverence devoid of sentimentalism, with a resolution purged of prepossessions, with a faith that fearlessly questions, with an assurance ready to accept the new interpretations and applications, convinced that these impressively enhance the essential and eternal heart of the gospel.

What, then, has critical scholarship contributed toward a better knowledge of the New Testament? The answer is well stated in these three volumes. Wade covers the entire realm of New Testament learning and discusses nearly every question raised by historical, linguistic, and theological study. He follows a judicial *via media* and is neither trammeled by the limitations of conservatism nor obsessed by the looseness of radicalism. In this respect, his book is a welcome reply to some of the extreme conclusions stated in *The Beginnings of Christianity*, edited by Jackson and Lake. It is, moreover, more acceptable since his scholarship is of a high and meritorious character. It is verily an encyclopædic survey. Part I gives a description of the topography of Palestine, of the political, religious, and institutional development among the Jews, and of conditions in the Roman Empire. Part II is an ample discussion of the relevant issues raised by textual and documentary criticism, and a detailed examination of the New Testament books as to authorship and contents. Part III welds together the several sources into a consecutive narrative of the ministry of Jesus and of the church in the Apostolic Age, and concludes with a lucid chapter on the theological development in the New Testament. This last is particularly good as it sets in a full context the continuity and unity of New Testament thought, so as to make clear the coherent, consistent, and permanent message of redeeming love in Jesus Christ.

The two volumes by Professors Moffatt and Scott supplement each other. They furnish an accurate and discerning report of the enriching labors of scholars, to give a sense of the reality and vitality of the New Testament, which appeals to us by reason of its intrinsic excellence. It is furthermore the most democratic book as to origin and contents. Its several writings were called forth by immediate and exigent needs. The controversial note is additional evidence that in the early church there were differences of opinion, which were not met by dogmatic declarations but by dynamic expositions of the central verities, in keeping with the divers modes of thought.

Professor Scott reminds us that, "the primitive church admitted of endless differences," and that its atmosphere was one of liberty, such as the church has never since enjoyed (p. 40). In taking note of the time element in New Testament teaching, we should remember that Christianity did not grow up in a cloister but was thrown from the first into the full current of the world. "The new religion found its converts among philosophers of all schools, votaries of all religions, moralists, social reformers, rich and poor." In the process of development, it assimilated

pagan elements, but this interaction only tended to preserve the distinctive character of Christianity. It was thus increasingly acknowledged as the only religion which "expresses in their purity, and with a clear consciousness of their value and meaning, those elements in human thought, which can properly be called religious" (p. 75). The conflict between Christianity and the religions of the first century is being repeated to-day on the mission field. *The Mind of the Early Converts* by Campbell G. Moody is worth reading, for it throws light not only on the struggles of the first Christian centuries but also suggests much for our guidance in presenting the superior claims of Christianity.

The interested student should consult two other books by Professor Scott. They are *The Apologetic of the New Testament*, and, *The Beginnings of the Church*. His latest volume is a convincing estimate of the value of the New Testament as the most living book. The titles of the four chapters are: "The Right of the New Testament," "The Modern Interpretation," "The New Testament as a Product of its Time," "The New Testament in the Modern World." He removes many mistaken ideas as to the function of criticism and points out that the larger service of the New Testament depends on our acceptance of the decisions of modern scholarship. His argument becomes an appeal as he discusses the causes of the modern eclipse of religion. He gives it as his conviction that the new setting given the New Testament is compelling people to reckon with it as a literature that is never tired or eccentric or affected, but which speaks the truth as no other writings have done.

It is this rediscovery of the New Testament which has brought us such assurance. Professor Moffatt discusses it with special reference to historical criticism. This method of study is both negative and positive. If we have lost some things we have gained more. When we strike a balance it is to find that the New Testament has a stronger hold on the modern mind and that it alone contributes the spirit in which our most pressing problems are to be met, the vital principles that must dominate the relation of man to God and man to man (p. 212). Dr. Moffatt is right in stating that "it contains a spiritual and social message which this preoccupied century had better try to master before it approaches anything else" (p. 10). These Hibbert Lectures set the New Testament in its right perspective, discriminate between the kernel and the husk, relate the New Testament to the Old Testament which preceded it, to the Christian Church which produced it, to contemporary life and literature which influenced it and was influenced by it, and to the later centuries which reckoned with it.

Wherever the New Testament has had a fair chance, religion has been purified and vitalized. These writings were not regarded by the early church as intended for the esoteric few, after the fashion of the mystery cults. "It was not the New Testament which encouraged the rise of sacerdotalism and clericalism in the early church. The moment these began to appear, their advocates generally appeal to the Old Testament" (p. 109). This reference must not be regarded as a disparagement of the earlier writings. Such a course was one of weakness, as

Doctor Moffatt sets forth in the chapters on "The Old Testament in the New" and "The New Testament in the Christian Church." The services of Erasmus receive honorable mention. The influence of the Renaissance and Romantic movements is well discussed. Just as Erasmus rolled away the stone which made possible the resurrection and revival of religion in the Reformation, so his scholarly successors, although misunderstood and discredited, have given the impetus to New Testament study, which is helping to regenerate Christianity and to demonstrate that the only hope of the world lies in its redemptive message.

The opening chapter of Doctor Moffatt's book on "First Impressions of the New Testament," is a careful survey of its unrivaled contents. The second chapter on "The Origin and Meaning of the Name" shows how the New Testament came into being. The third and fourth chapters have already been mentioned. The remaining chapters give specific attention to the historical method—its principles, its task, objections to it, and its limitations. "Few things have hindered the truth so much as the uncritical disposition to take documents as equally valid, without discriminating between them or between different strata in their contents" (p. 184). In a previous lecture Doctor Moffatt points out that the eccentric and arbitrary uses of the New Testament by Second Adventists, Plymouth Brethren, Christian Scientists have been due to just such un-historical methods.

The volume by McClure is the outcome of many years of teaching the New Testament, as an elective English course, in a public high school. The standpoint is critical, and, while certain of his conclusions need reconsideration, the work is generally well done and the notable religious values of the New Testament are fully appreciated.

Professor Moffatt wisely remarks that one of the weaknesses of the historical method is the tendency to destroy a feeling for absolute values. Herein some have erred, forgetting that the historical method, like the scientific, can only answer the question how but not the why. For this we must turn to the fields of philosophy, psychology, and theology. The signs are favorable that rich discoveries await those who would work here, to unfold in its unique splendor the spiritual message which alone can make us "wise unto salvation through faith which is in Christ Jesus."

Dynamis: Formen und Kräfte des Amerikanischen Protestantismus.
von Adolph Keller. Pp. viii+166, 8vo. Tübingen: J. C. B. Mohr
(Paul Siebeck).

A SYMPATHETIC and wonderfully accurate bird's-eye view of the Protestant bodies in the United States, their roots in the old world, their development, polity, characteristics, etc., in the new world, the societies that have grown out of them, and their problems. The author is a Zürcher, who made some visits to this country, investigated matters on the spot and writes with intelligence as with largeness and penetration of view. It is a splendid orientation piece for German readers. P. 5: there was a census of the church attitude of our folk before 1915, as can

be learned from the Letter of Transmittal of the Director of Census in his Census Bulletin, No. 103, Religious Bodies, Washington, 1909, p. 5—in fact, several such attempts. P. 37: for 1704 read 1741. P. 39: transpose words Maurice and Denison; and Maurice should not be entered with Keble and Pusey under the Oxford Revival. P. 44: for Guthin read Guthrie. P. 47: for We free read Wee Frees (does the author understand the Scotch word wee?). P. 78: John Murray did not organize any Unitarian society, but in 1770 preached the first Universalist sermon in America. An excellent statement of the new social attitudes and tasks of the American Church is given. There are references to books and an index. The title comes from the fact that the author thinks that the distinguishing characteristic of American Protestant Christianity is power or force. We wish it were truer than it appears to our friendly Swiss interpreter.

J. H. F.

Working with the Working Woman. By CORNELIA STRATTON PARKER. Pp. xxi+246. New York and London: Harper & Brothers.

SHORTLY before the World War I was walking through one of the northern quarters of Berlin with the pastor of the state church in that neighborhood. Pointing to some new factory buildings of the AEG (the German "General Electric") he said with great sadness: "These are going to ruin my church." Every city in the United States has seen churches ruined by the invasion of factory workers and the retreat of its members to other sections of the city. There is no sadder sight than that of churches forced to withdraw from the battle line and, by admitting their inability to influence factory workers and foreigners, to confess themselves defeated. Churches are losing ground in industrial centers, especially where aliens predominate: why? This is one of the crucial questions for Protestantism in America. The refusal of the industrial masses to accept the Christian message means either that they cannot or that they will not listen to the preachers of the gospel. Is the gospel unsuitable to them or are they unfit for the gospel? We refuse to assent to the first supposition, for the gospel is still "the power of God unto salvation; to the Jew first, and also to the Greek." Nor is the other possibility acceptable, for "it is not the will of your Father who is in heaven that one of these little ones should perish." Granted that multitudes "as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruits unto perfection;" but the weeds are not confined to immigrants; granted the ignorance and superstition of many of them: still the fact remains that the seed has brought too little fruit. The church must squarely face the issue and honestly ask itself whether it was an Anglo-Saxon form of the gospel which it tried to preach to the Latins and the Slavs, and whether its failure was partly due to a lack of understanding of those it sought to bring within its fold.

It is a fact that "half of the world does not know how the other half lives." The average city pastor is a gentleman of refined habits who feels more at home in the home of the captain of industry than in the human

beehives of Little Italy or the Ghetto. It is very difficult for him to come into close contact with the foreigner, who will seldom reveal his real self to a person of another class, especially a minister. The only way to know something about the psychology of the factory workers is to do what Mrs. Parker has done: to work in a factory side by side with girls of all nationalities, becoming one of them, gaining their affection and confidence through sincere friendship. The greatest Christian missionary did this very thing, *mutatis mutandis* (1 Cor. 9. 19-23), and summed up his experience with the words: "I am become all things to all men, that I may by all means save some." If the city pastors could come into close contact with the industrial workers by obtaining jobs in factories and laboring among them without any suspicion on their part that they were being investigated, they could gain at first hand knowledge of their mentality, without which it would be idle to even attempt to convert them. Practical difficulties will probably prevent most city pastors from doing this. To them and to all those who are interested in labor not as an economic question, but as a human problem, the book of Mrs. Parker will furnish fascinating reading and food for thought.

The author obtained jobs in six different industrial plants: a chocolate factory, brassworks, a laundry, a dress factory, a bleachery, and a hotel. In each case she describes the place, her particular task and her fellow workers. The best parts of the book are the sketches of the workers, their interests, their character, their wishes and troubles. Religion seems to occupy a negligible place in their thoughts, with the possible exception of some Irish Catholics and of the girls of the sixth floor of the laundry, "a very religious lot" (p. 104). However, many of the good souls were not far from the Kingdom of God. "The six industrial experiments in this book have made me feel that the heart of the world is even warmer than I had thought—folk high and low are indeed readier to love than to hate, to help than to hinder" (p. 242). If this be true, the hearts are not unprepared for the simple gospel of Jesus Christ, even though the dogmas of our various denominations bring scarcely any response. What the church needs is men who not only preach and live the Sermon on the Mount and 1 Cor. 13, but also become "all things to all men."

"But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then said he unto his disciples, The harvest indeed is plenteous, but the laborers are few."

Harvard University.

ROBERT H. PFEIFFER.

The Lion and the Lamb. A Drama of the Apocalypse. By THOMAS OSBORN. Pp. 264. The Abingdon Press. Price, \$1.75.

THE solution here given to the problem of interpretation of the Book of Revelation is one that accords with the greater number of modern scholars, and is also that which gives the book the highest spiritual values.

Like all prophetic writings, the *Apocalypse of John* is a message to his own age and inspired by current history. The tragic trials of the early church as it faced the persecution growing out of emperor worship called for this "tract for hard times." And the symbolism of apocalyptic language, familiar to religious readers of that period, was employed in a highly dramatic form for its expression. While even a literal interpretation of the book will not sustain Premillenarian theories, a truly literary insight into its meaning must put an end to these dangerous survivals of Jewish Christianity.

In some unimportant details, Dr. Osborn has slightly varied from the prevalent modern views. For example, he uses Adam Clarke's explanation of the Number of the Beast—the Latin kingdom. Far more probable is the Hebrew *Neron Kesar*, or the Greek *Kaiser theos*, the former of which makes 666, and the latter 616, an ancient various reading of the text. He also does not call attention to the origin of apocalyptic symbolism in the primitive Creation-Chaos stories of Babylonian cosmogony. "No more sea" implies the ending of the chaos home of beasts and dragons, types of the rebellion against God.

One high value belongs to this book. It is in a simply eloquent form, understandable by all readers, and it suggests the best and most convincing method for the pulpit presentation of the problem. It should be widely circulated as an admirable antidote to the crass literalism which is destroying the religious worth of the Book of God by making it a collection of curious puzzles.

FAITH AND FICTION

The Backsliders. By WILLIAM LINDSEY. Pp. 363. Boston: Houghton Mifflin Co. \$2.

The Fog. By WILLIAM DUDLEY PELLEY. Pp. 500. New York: Little, Brown & Co. \$2.

Judith of the Godless Valley. By HONORE WILLSIE. Pp. 354. New York: George H. Doran Co. \$2.

In Naaman's House. By MARIAN MACLEAN FINNEY. Pp. 295. New York and Cincinnati. The Abingdon Press. \$1.75.

The Tramping Methodist. By SHEILA KAYE-SMITH. Pp. 278. New York: E. P. Dutton & Co. \$2.

WHY is there so little religion in the novel? Is faith so feeble in the life of to-day, that prose fiction, which is the chief literary interpretation of the present age, can ignore it? Perhaps it is because pious lives, like warless nations, are uneventful in their history and therefore less interesting to be read about than stories of sinners. Some horrid hypocrites are pictured in the novels of to-day—and the Church does contain such characters, for counterfeits are always issued on the best banks—but the saintly souls, whose names are in the prayers of the poor, and the saving salt of whose lives keeps society from rotting, have little place in current literature.

Here are a few pieces of fiction with a touch of religion in them.

In *The Backslider* is portrayed a Methodist preacher, well educated and deeply devout, whose Puritanical narrowness makes him too severe in excommunicating recreant members of his church. A woman artist living next door, who is a lovely pagan, wins his affection, the result being that the Puritan gives piety to the Pagan and she helps to humanize his austerity. The author does not know Methodism in its polity, or he would not make so just a pastor exclude members without a trial, nor would he call members of its officiary deacons and elders. This inaccuracy is common in novels to-day.

The Fog is a quite brilliant story of a boy abused and hampered by a hypocritical Methodist father, who at last by an intense moral urge (probably implanted by the Junior League, although the author does not say so), achieves a noble manhood, is married to a lovely and modest maiden and secures final success. It is a fine novel, but its religion is too much of a rather soiled side line.

According to the blurb on its jacket, Mrs. Willsie's last story is a picture of "the West as it really is." Which is rather surprising, for none of us were aware that it is a common thing in the "wild and woolly West" to find isolated communities, the third generation from Yankeedom, who still read the best literature, including Emerson, quote Omar Khayyam, and yet have become utterly Godless, so that they mob the minister and practice much dishonesty and licentiousness. It was very fortunate for this Lost Valley that its young hero, Douglas Spencer, led by some inheritance of the old faith, fights to bring in a preacher, wins in marriage his lovely foster sister Judith, and starts the decadent community on the upward path. Some of it is hard to believe, but it is a stirring story nevertheless, with a healthy outcome.

In Naaman's House is a colorful Biblical romance good for religious reading as well as for fictional entertainment.

From a literary standpoint the best of all these books is *The Tramping Methodist*. Miss Kaye-Smith must be given first place among the woman novelists of our time. It is a dramatic picture of English rural life just after the death of John Wesley. These heroic Methodists have their faults of temperament, but they redeem it all by purity of life and courageous self-sacrifice. It is a passionate love story, but the flaming passion is white with holiness and softened by tenderness. A tragic tale of the constant martyrdom of a vagabond Methodist preacher, counted as "the filth and offscouring of the world," whose weaknesses are armed with salvation—it is full of that "pity and terror" which Aristotle said purifies the heart.

So it seems that fiction and faith can come together in creative imagination wherever religion does not walk in silver slippers the conventional highways of society, but where with bleeding feet it treads the narrow paths of suffering and sacrifice. Perhaps religion is so real that it cannot easily be put in a fictitious setting.

BOOKS IN BRIEF

Japan's Pacific Policy. By K. K. KAWAKAMI. Pp. xiv + 380 (Dutton). There are Japanese eyes that see straight. This author is able to interpret the East and the West to each other in a fairly straightforward sort of way. Probably he criticizes China more sharply than he does Japan. In the Appendix can be found practically all the important documents of the Washington Conference on Japan, China, and the Pacific.

Nights and Days on the Gypsy Trail. By IRVING BROWN. Pp. xvi + 267 (Harpers, \$2). Are you a Borrowian? Do you read and reread *Lavengro* and *Romany Rye*? Here is a brilliant series of adventures among this picturesque race, specializing the Spanish gypsy, and nowhere does this proud and reckless people play a larger rôle in the life of the land than in that one time land of the Moors, still half Oriental, where romance lingers. Mr. Brown is quite as revealing as George Borrow and probably more veracious.

Mountain Scenes from the Bible. By WILLIAM ROBERT POLHAMUS, S.T.D. Pp. 349 (Revell, \$2, net). Here scriptural geography is highly spiritualized and we are led to soul heights as well as to physical altitudes. We are guided to twenty-six hills—mountains of sacrifice, victory, law, glory, decision, revelation, vision, peace, holiness, song, temptation, prayer, crosses, etc. We are helped by this imaginative and passionate preacher to feel the mountain breezes, to glory in their sunlight and behold their wide horizons. Hilltops are close to the heavens and these sermons make all heights a Holy Land.

Shadows on the Wall. By F. W. BOREHAM. Pp. 238 (The Abingdon Press, \$1.75). The homily, the essay and the story come together in these scintillating and suggestive papers. Shadows! Yes, but every shadow is wrought by substance and sunshine. Shadows may terrify, confuse, and cause illusion, but back of them is reality. "And the Reality? There is but one! . . . The Reality is Christ!" And the man who recognizes that reality will see loveliness in the shadow-show.

Hill-top Views. By LISTON H. PEARCE. Pp. 110 (The Methodist Book Concern, 75 cents, net). "Dr. Pearce is at home on the heights." And he invites us up, plays guide, lends us his field glasses, which are his own illumined vision. In his beautiful old age, in his sanitarium experience, he is still climbing! Possibly most glowing of all is his picture of "The Grand Canyon of Arizona."

Putnam's Ready Speech Maker. By EDWIN HAMLIN CARR. Pp. xiii + 283 (Putnams, \$1.75). What to say and how to say it—that is the purpose of this work. Many intelligent people are called upon for public addresses. Here is a handbook for home training—education in both the mechanics and the substance of speaking. Excellent practice outlines are given. The etiquette of the platform, the matter of attention, the psychology of public speech are treated concisely and helpfully. The

book concludes with interesting materials such as anecdotes, quotations, poetry, etc.

When God and Man Meet. By WILLIAM J. YOUNG. Pp. 275 (Doran, \$1.50, net). We need to fill life with God. Worship is the central function of religion and the supreme act of life. All service gets its inspiration and power from religious services. These five lectures on "the supreme hours of the Supreme Guest of the soul" form a fine treatise on Christian worship. Even to many excellent people communion with God has become but an empty form. Doctor Young's book will greatly help in giving reality to both public and private devotion.

The Modern Theory of the Bible. By SAMUEL A. STEEL. (Revell, \$1.25, net.) This vigorous bit of controversy from the obscurantist point of view is an illustration of the rationalistic character of super-orthodoxy. To compel the Bible to conform to *a priori* theories of verbal inspiration, to insist that a man must not believe in Evolution to be a Christian—what are such benighted views but placing religion on an intellectual rather than a moral and spiritual basis? Surely there are folks who believe the world to be flat and some that thought it round that got to heaven. The most dangerous rationalism of to-day is that which places obstacles in the way of educated folks accepting Jesus Christ as their Saviour. And this book does it.

Facing the Crisis. By SHERWOOD EDDY. Pp. xii + 241 (Doran, \$1.50, net). The author of *Everybody's World* here discusses everybody's problems. He begins with a clear statement of religious truths in modern terms. Few better practical puttings of Christian doctrine can be found than in Part I of this book. Part II applies these truths squarely to the social and industrial issues of the present age. The world-crisis can be faced and met "*by following Jesus' way of life.*" If such a work as this could be made a real program for the Church of Christ, the woeful wreckage of today would become a splendid salvage.

John Ruskin, Preacher, and Other Essays. By LEWIS H. CHRISMAN (The Abingdon Press, \$1.25). In a sense each generation must be nourished by its own literature, but it cannot afford to neglect the rich heritage. Much is lost in perspective and depth if we ignore the writers of a former day and treat them with the conventional respect of honoring their names but disregarding their ideas. In his recent rectorial address on *Courage*, Sir J. M. Barrie said with quiet irony, "Don't forget to speak scornfully of the Victorian age; there will be time for meekness when you try to better it." Doctor Chrisman is deeply appreciative of the writers of that age, and these fine essays help us to share his discerning appreciation. He has a literary conscience and develops his themes with mastery and lucidity, in an attractive style and with apt quotations from the writings of Ruskin, Arnold, Whittier, Carlyle, Lowell, Thoreau, and others. His interpretations show real insight, and richly deserve the attention of all lovers of good literature.

The New World of Islam. By LOTHROP STODDARD (Scribners, \$3).

The revival of Islam has precipitated a serious struggle between the forces of liberalism and reaction. In view of the inevitable tendency toward the *status quo* and the mandatory prohibition against making any change even in the letter of the Koran, it is, however, very doubtful that there would be a "new world of Islam." This able survey of Islamic activities does not take into account the vitalizing influences of Christianity in Mohammedan lands, although there is considerable reference to the impact of Western civilization on the Near and Middle East. No one who would understand the problems of the awakened and turbulent Orient and the dangers that threaten the peace of the world should overlook this important study of modern Islam and Hinduism.

Reasonable Religion. By GEORGE JACKSON, B.A., D.D. (Pilgrim Press, \$2.25). These brief papers touch on a variety of timely themes, concerning which clear thinking is greatly needed. Under the general divisions of Preaching the Bible and the Faith, Worship, The Sunday School, A Group of Famous Scots, Doctor Jackson writes informally and directly, and suggests how the critical issues before Protestantism should be faced and solved. Few recent books cover the ground so thoroughly and practically. Courageous, considerate, and convincing, this book of lucid arguments and forceful conclusions should be widely read by preachers and laity.

The Soul of an Immigrant. By CONSTANTINE M. PANUNZIO (Macmillan, \$2). The inner struggles and outward difficulties of the average immigrant have at last found literary expression in this stirring recital of an Italian, who served the trying apprenticeship to which many are destined, and from which few survive, before they attain the dignity of American citizenship. While some things are inevitable, the unscrupulous exploitation to which the unwary are subjected should surely cease. This volume will do much to enlighten and educate American public opinion and help solve the problem of efficient Americanization.

The Victory of God. By Rev. JAMES REID, M.A. (Doran, \$2). Those who lament that preaching has fallen on evil days should read this volume of serene and searching sermons on the crucial issues of the inner life. The central theme is the adventure of faith, which turns eclipse into light, and travels through the mist and mirage to the oases of spiritual refreshment, under the leadership of the sufficient and satisfying Christ. We must first get our bearings as individuals before we could tackle the social difficulties that press heavy upon us. These sermons point the right way, and we do well to follow it.

Student's History of the Hebrews. By LAURA A. KNOTT (The Abingdon Press, \$2). It was recently remarked that the pulpit reads one Bible and the pew another. Such a perilous difference must be removed. This scholarly and accurate history will help to do this, wherever it is studied in our Sunday schools and colleges, under the guidance of teachers competent to interpret the spiritual message of the Old Testament. Twenty maps and charts and sixty illustrations, many of the latter being photographs taken by Professor Peritz, increase the value of the lucid text.

A FIRST GLANCE AT NEW BOOKS

[The more important of these books may be fully reviewed in the future.]

New Tasks for Old Churches. By ROGER W. BABSON. Revell. Price, \$1, net.
Americans by Choice. By JOHN PALMER GAVIT. Harpers. Price, \$2.50, net. A valuable contribution toward solving the perplexing problem of Americanization.

Jesus an Economic Mediator. By JAMES E. DANBY. Revell. Price, \$1, net.
The Strategy of the Devotional Life. By LYNN HAROLD HOUGH. Revell. Price, 75 cents, net. Can the City of Man become the City of God? Yes, and this eloquent book shows how.

The Great Evangelistic Opportunity. By JOHN WALTON. The John C. Winston Co. Price, 75 cents. A layman's program for the noblest of human tasks.

The Message of Buddhism. By SUBHARO BHIKKHU. E. P. Dutton & Co. Price, \$1.25. A statement of Buddhist doctrine and ethics from the Buddhist standpoint. Probably a faithful presentation with a somewhat favorable coloring for western minds and therefore valuable for information.

African Adventures. By JEAN COMPTON MACKENZIE. Doran. A well written revelation of the child mind of Africa.

The Italians in America. By PHILIP M. ROSE. Doran. Price, \$1, net. A useful racial study from the religious standpoint.

Stories and Poems for Public Addresses. By A. BERNARD WEBBER. Doran. Price, \$1.50, net. Fairly good crutches for lame speakers.

Stories for Special Days in the Sunday School. By MARGARET W. EGGLSTON. Price, \$1.25, net.

That Ye May Believe. By DAVID KEPPEL. The Methodist Book Concern. Price, 60 cents, net. The purpose of the Fourth Gospel stated with real insight.

Christus Comprobator. By C. J. ELICOTT. Nashville: Lamar & Barton. Price, \$1.25. A reprint of seven lectures by a distinguished scholar of yesterday. He tried to save the Bible from modern scholarship, but the latter has given us a better Bible.

Methodism, Its History, Teaching and Government. By GEORGE STANLEY FRAZER. Lamar & Barton. Price, 75 cents. A well-stated and much-condensed picture of the essentials of Methodism.

Everyday Lessons in Religion. I. *The Bow in the Cloud.* Price, 65 cents. II. *The Star in the East.* Price, 60 cents. Teacher's Manual. Price, \$1.25. By CLARA BELLE BAKER. The Abingdon Press. Two books for children and one for the teacher. Nothing better for week-day religious training in primary grades.

J. W. Thinks Black. By JAY S. STOWELL. The Methodist Book Concern. Price, \$1. A second volume in the John Wesley, Jr., series. Necessary for Epworth Leagues.

The Little Child and His Crayon. By JESSIE ELEANOR MOORE. A valuable monograph on children's drawings for teachers in the church school.

A First Book in Hymns and Worship. By EDITH LOVELL THOMAS. Price, \$1.25, net.

Songs for the Little Child. By CLARA BELLE BAKER and CAROLINE KOHL-SAAT. Price, \$1, net. The Abingdon Press. Two books that will highly help to rescue childhood from the present perversions of the sacred art of music.

Churches of the New Testament. By GEORGE W. McDANIEL. Doran. Price, \$1.75. A fairly catholic view of early ecclesiasticism.

The Life of Lives. By LOUISE MORGAN SILL. Doran. Price, \$1.50, net. A simple, yet vivid, life of Jesus for the young.

Dramatized Missionary Stories. By MARY M. RUSSELL. Doran. Price, \$1, net.

Sermons on Biblical Characters. By CHRIS G. CHEPPELL. The sort of sermons to draw, delight, and develop lives.

Happiness and Good Will. By J. W. MACMILLAN. Doran. Price, \$1.35. Excellent popular essays of Christian sociology.

Sermons for Days We Observe, By FREDERICK F. SHANNON. Doran. Price, \$1.50. Vital, vivid, virile messages in lovely language and with spiritual power.

Graded Bible Stories. Books I, II, III, and IV. By WILLIAM JAMES MUNCH. Doran. Price, \$1.25 each. The Bible is the supreme source book for religious training. These four volumes are excellent help for grades one to eight.

▲ READING COURSE

Redemption From This World; or, The Supernatural in Christianity. By A. G. HOOE, M.A. New York: Charles Scribner's Sons. Price, \$2.75.

THE church has undergone many changes, but it still remains the Providential agency for Christian redemption. Its message has been modified and enriched by contact with science and philosophy, but while many of these systems have become obsolete, the truth of Christianity survives with increased capacity to control the whole of life. Theories and interpretations which at one time held sway now lie on the shelves of the antiquarian and are of value only as literary monuments of a former day. The "Synthetic Philosophy" of Spencer, the Positivism of Comte, the Materialism of Haeckel, are out of date. The same may be said of theological systems, with this proviso, that conceptions of truth change, but truth itself abides as a perennial challenge to the best thought of each successive generation.

Those who decry "dogma" have a confused notion that it refers to certain beliefs which they have rejected. But dogma of some sort we must have. Instead of denouncing it, on the plea of liberty, the better course is to formulate one's own belief in such fashion that it would find expression in a coherent system, even though at best it may be temporary. "Argument, generally speaking, in religion, can do no more than clear

the track; it cannot make the engine move." For that we need energy. In like manner, after our arguments have cleared the atmosphere, we then have to reckon with the unique fact of spiritual life as mediated in Jesus Christ our Lord.

It is a healthy sign that the modern scientist is modest. He has discovered such an unlimited range of powers in the world of nature that he has ceased to regard it as a closed system, and he is aware that it would be an unwarranted assumption to set restrictions. It is equally fatuous for the scientific expert to pass judgment on matters outside his own province. The biologist who speaks with authority on his chosen theme is lacking in good judgment when he presumes to exercise jurisdiction over other fields of knowledge. The practice of quoting distinguished scientists in support of conclusions in philosophy or theology is only an intellectual evasion. Science is verified knowledge, but there is much more awaiting investigation and discovery. The theologian should also be modest. In upholding dogma he should guard against being dogmatic, and not speak with an air of finality, which is surely not the same thing as the note of certainty.

There is in reality only one order in the universe. We distinguish between the natural and the supernatural, not to set one over against the other, or to institute any contrast between the two, but for the convenience of reasoning. Nature, as generally understood or rather misunderstood, has to do with purely physical phenomena, but there is a great deal more. Read *The System of Animate Nature*, by Professor J. Arthur Thomson, for an impressive conception of the vast complexity and versatility of life. The immanence of God is the truth of his perpetual presence in the immediate present. The divine omnipresence is the presence of God here and now. On the other hand, the transcendence of God is the truth of the divine infinitude that does not contravene the known laws of the universe, but completes them. The Deistic view held to a fixed order of nature and thought of God as outside his universe, and, if he entered it, he did so as an invader to upset the established constitution of things. The theistic view finds proofs of the divine presence not only in extraordinary events, but also in daily occurrences.

"Earth's crammed with heaven
And every common bush afire with God."

"What distinguishes the Christian is his consciousness not of the Fatherliness merely, but of the Fatherhood, of a transcendent God. . . . The transcendent in him is ever-seeking to become immanent. The supernatural in his resources is always ready, as 'miracle,' to enter the natural and become of one texture with it." These words from Professor Hogg's volume on *Christ's Message of the Kingdom* (p. 149), are the thesis which he has developed with surprising acumen and spiritual insight in his later volume. The whole question of the supernatural is lifted out of the limited realm of the physical into the potential realm of the spiritual, and we are brought to see that, "in the supernatural we come face to face with God as a transcendent, spontaneous and personal will"

(p. 209). The supernatural is thus shown to be "fundamentally sane and philosophically intelligible." Since creation is a continuous process, any limits we set to the self-manifestations of God are a virtual acknowledgment that our ignorance should be the standard of the divine activities. Since this is not a static universe, governed by rules established on a basis of mechanical causation, but a dynamic universe of consistent and maturing progress, miracle, far from being a deviation, is a fuller declaration of the divine process. It is "the response of nature's God to the uniquely personal need of the self-surrendered soul" (p. 169).

Nature admits of new elements in harmony with the divine purpose. The methods of God vary, but not so his aim. A denial of uniformity in nature therefore carries with it the affirmation of an underlying unity. If we say that miracles are a breach of nature, we imply that the material is superior to the moral and spiritual. Miracle is rather a "breach of a barrier within the natural order," of what might be called an enclave within that order, the limitations of which are due to intellectual conditions and in part also to moral and spiritual faults. If the barrier contemplated was created by distrust, then it could be dissolved by faith (p. 136ff). It is sin that has caused a break in God's world, producing an abnormal situation, and a miracle which evinces the hand of God might well be regarded as one of the normal ways of the Heavenly Father.

Jesus Christ is the sublimest illustration of the attitude of a faith which has released cosmic agencies into redemptive activity. His gift is "not primarily a fresh reading of long familiar fact, but access to a new plane of experience." Here the supernatural is known as a power of redemption from bondage to the manysided tyranny of an evil world order. We are thus released *from* the world that we might more effectually serve God *in* the world. In this experience the mystical and the ethical are harmoniously united. The miraculous was part of the very warp and woof of the life of Jesus. He was in such unison with the divine will that his miracles were manifestations of spiritual energy which controlled and transformed physical disabilities. They were not regarded by him as primarily credentials of his mission, but opportunities for beneficence not to evince faith in the fickle, but to confirm the expectations of the faithful. The uniqueness of Jesus lay in the wholeness of his life which made a complete response to God, unlike our fractional and adulterated life. Read what is said about the character of Jesus on p. 65ff. Note also the searching remarks about faith being efficacious in a sympathetic atmosphere, and that the right sort of faith gives God greater freedom to act redemptively or supernaturally (p. 72f., 217).

What then is the conclusion? It is not by new methods or improved machinery that the world's redemption is to be accomplished, but by a discovery of the unfathomed possibilities of God in Christ, both for the individual and for society. The supernatural, which is the spiritual at its highest, should then be the abiding note of the church. This might seem like an extravagant claim, but a careful study of Professor Hogg's

contentions would convince even the skeptical. If we believe that all the resources of our Father's empire of reality must needs be at our call for the legitimate requirements of our errand, we would understand the significance of the words of Jesus, that those who believe on him shall do even greater works than he did in the power of the Divine Spirit (John 14. 12). Herein is the difference between John the Baptist and those who live in "the last days" (p. 46ff.).

The faith of Jesus was nourished by prolonged seasons of prayer. What is here written on this subject is one of the most stimulating portions of a bracing book. Ponder carefully the discussion of the New Testament ideal of prayer, and note the criticism of that qualifying phrase, "If it be thy will," which so frequently acts like a damper to persistent faith (p. 266ff.). The call to the church is to achieve the impossible because as sons of God we are recipients of a supernatural gift. In a recent article Dr. Jowett forcibly set forth this issue. "Let the Church of Christ," he wrote, "bravely begin to realize these larger ranges of her influence. Much of her weakness springs from her ignorance of her power. Let her consult her title deeds, let her explore the wealth of her resources and in bold and loyal venture let her openly work for the Lord's will to be done on earth even as it is done in heaven." Professor Hogg's volume is therefore most timely. It commands the attention of all who would understand the complete sovereignty of God over the course of time, and appreciate the urgent task imposed on the church in these critical days of transition.

It is necessary to distinguish between the passion of Christianity and the pessimism of apocalyptic. Those Christians whose faith is shaken by evils and disasters have yet to learn and experience the genius of New Testament optimism which "beholds redemption puissant at work." The weakness of apocalyptic thought was due to its half-heartedness because of a failure to reason through. The view was thus maintained that since God is omnipotent and righteous and since the world has come to a pass which he should not tolerate, redemption must be achieved, "not through an immanent, historical process, but through an impending irruption of the Creator's transcendent might" (p. 18). Such a conclusion substitutes conjecture and vision for the patient reasoning of faith. This subject is treated with suggestive originality in the chapters on "The Time Is Fulfilled" and "The Dawning of 'the Last Days.'" Read them carefully and you will be prepared to meet the fantastic arguments of pre-millennialists, whose illogical premises and unhistorical assertions tend to disrupt faith in the redeeming might of God. These interpreters of Scripture are crude materialists, who hold that miracles are interventions, but who fail to distinguish between the actual facts and their own conjectural understanding of them.

The titles of the other chapters of this arresting book are: "Supernatural Because Redemptive," "Supernatural and Natural," "The Miraculous as the Preternatural," "On the King's Business." Mr. Edwyn Bevan recently observed that "it is in the field of philosophy that the intellectual issues between Christianity and its opponents are to-day really centered"

(*Hellenism and Christianity*, p. 257). No question is more vital than that of the supernatural, and nowhere is it discussed on such a high plane of keen thought and spiritual passion as in Professor Hogg's volume. Those who give it the intense study it demands will be able to heed the author's clarion call to "a fearless life of fellowship with Christ in ever fresh adventures of faith."

SIDE READING

Christ's Message of the Kingdom. By A. G. Hogg (Scribners). The central thought in these Bible studies has to do with Christ's teaching on the power of faith and of believing prayer. The mind and experience of the Master are unfolded with an astonishing wealth of spiritual penetration, which cannot fail to stimulate us to go forth and become more than conquerors through Him that loved us.

The Spiritual Pilgrimage of Jesus. By J. A. Robertson (Pilgrim Press). This book points out the profound significance of the filial consciousness and divine vocation of Jesus, which found the climax in the vicarious sacrifice of the cross. It is an exceptionally thorough discussion of the interrelated aspects of the inner experience of Jesus, in the light of an idealistic psychology which stresses the supreme worth of spiritual realities and encourages us to exercise faith in Christ in order that we may possess the faith of Christ, to the glory of God the Father.

For further information about books on subjects of interest to preachers, address this department, *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Ave., New York.

L. JOSEPH.

THE METHODIST REVIEW FOR 1923

THE tercentenary of the death of William Shakespeare, 1616-1916, received little attention on account of the Great War. 1923, however, is the three hundredth anniversary of the publication of the *First Folio*, the first collective edition of his writings. As April is the month, both of his birth and death, the METHODIST REVIEW for March-April, 1923, will present certain studies of Shakespeare. It will also contain an article by Dr. Hugo Gressman, dean of the theological faculty of the University of Berlin, Germany, on "New Paths in the Scientific Study of Old Testament Literature."

A portion of the May-June issue will be devoted to phases of the life and work of John Wesley. During the year there will appear several articles on General Conference questions, such as Amusements, the Episcopacy, Unification, etc. Probably other new and very interesting features will be introduced.

